

THE NEW-CHURCH REVIEW

A-QUARTERLY-JOURNAL-OF-THE-CHRISTIAN-THOUGHT-AND-LIFE
SET-FORTH-FROM-THE-SCRIPTURES-BY-EMANUEL-SWEDENBORG

VOL. XXXVIII, No. 4

OCTOBER, 1931

Knowing the Lord as Redeemer

EVERETT K. BRAY 385

After My Four Years Work in Japan

YONEZO DOI 398

The Letters of William Hill (II)

411

Humanism and Christian Thought

LEWIS F. HITE 432



(For Editorial Department, see next page.)

EDITORIAL DEPARTMENT

Editorials :

The One Spiritual Principle	LEWIS F. HITE	-	-	-	-	467
The New Church	WILLIAM F. WUNSCH	-	-	-	-	476

Biblical and Doctrinal Studies :

Frontier of the Kingdom	WILLIAM F. WUNSCH	-	-	-	-	484
Where God Enters Man	WILLIAM F. WUNSCH	-	-	-	-	490

Current Literature :

A Vale's "Nunc Licet: An Oratorio"		-	-	-	-	-	498
HORACE B. BLACKMER		-	-	-	-	-	
James Gordon Gilkey's "Meeting the Challenge of Modern Doubt"		-	-	-	-	-	
B. A. WHITTEMORE		-	-	-	-	-	501
George C. Cassard's "The New Age"		-	-	-	-	-	
B. A. WHITTEMORE		-	-	-	-	-	505
Henry Kendall Booth's "The Bridge Between the Testaments"		-	-	-	-	-	
AUSTIN WARREN, PH. D.		-	-	-	-	-	506
Ernest R. Trattner's "As a Jew Sees Jesus"		-	-	-	-	-	
FREDERICK M. BILLINGS		-	-	-	-	-	508
Hiram Vrooman's "Life After Death"		-	-	-	-	-	
B. A. WHITTEMORE		-	-	-	-	-	511
Announcement of a Prize Competition		-	-	-	-	-	511

THE NEW-CHURCH REVIEW

THE NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. The REVIEW aims to serve as an international organ of the best thought, progressive and constructive as well as retrospective and critical, of the New Church.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, the Rev. William F. Wunsch (in charge of "Studies") and Mr. B. A. Whittemore (in charge of "Current Literature"); with the Rev. H. Clinton Hay in an advisory capacity.

Published by THE MASS. NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON.

50 CENTS A COPY ALBERT P. CARTER, Treas. \$2.00 A YEAR

(Postage to Canada 8 Cents, and to Europe 16 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter (Printed in U.S.A.)

OFFICERS OF THE GENERAL CONVENTION OF THE NEW JERUSALEM.—
President, Rev. Paul Sperry, 1824 Park Road, Washington, D. C.; *Vice-President*, Mr. Ezra Hyde Alden, 1419 Broad Street Station Building, Philadelphia, Pa.; *Secretary*, Mr. B. A. Whittemore, 134 Bowdoin Street, Boston 9, Mass.; *Treasurer*, Mr. Albert P. Carter, 511 Barristers Hall, Boston, Mass.

THE NEW-CHURCH REVIEW

VOL. XXXVIII] OCTOBER, 1931

[No. 4

KNOWING THE LORD AS REDEEMER.

BY THE REV. EVERETT KING BRAY.

ETERNAL life is to "know" the Lord, the only true God (Jn. 17:3). Consequently whatsoever knowledge about the Lord is revealed to men, is given them for the purpose only that they may come to know the Lord Himself directly. This knowing the Lord means, of course, the experiencing of a living relation with Him. The ultimate test, then, of the value of any revelation is the measure of its helpfulness in bringing men into true living knowledge of the Lord, into true living relation with Him.

Every new truth acquired which in some degree perfects the picture our mind has of the Lord, must serve, if our heart is right, to make the Lord that much more dear to us. For, surely, the truer our knowledge of Him, the more we shall perceive His love, and the more we shall discern in Him to make the object of our love.

The principle is laid down in the "Arcana Cœlestia," (n. 2531), that, "Insofar as the truths with a man are more genuine, so far the Divine which flows in is received more perfectly, and so far the man's understanding is enlightened." Thus He flows into us according to our knowledge of Him. "The words that I speak unto you," said our Lord, "are spirit and are life" (Jn. 6:63). "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free"

(Jn. 8:31, 32). Everything that He teaches us makes us free, gives us life—life that is “life eternal” insofar as, by following it, we suffer ourselves to be led into living relation with Himself. “I am come that they might have life,” said He, as the Good Shepherd, “and that they might have it more abundantly” (Jn. 10:10). Always He comes, in person, and with every message which He reveals to men, for this one great end, “that they might have life,” the life that is eternal.

At the beginning of “True Christian Religion,” n. 2, we are given “The Faith of the New Heaven and of the New Church in Its Universal Form” as follows: “The Lord from eternity, who is Jehovah, came into the world to subjugate the hells and to glorify His Human; and without this no mortal could have been saved; and those are saved who believe in Him.” In “The Faith of the New Heaven and of the New Church in a Particular Form,” as given in n. 3, we find this statement: “Jehovah God is love itself and wisdom itself, or is good itself and truth itself; and in respect to Divine Truth, which is the Word, and which was God with God, He came down and took on the Human for the purpose of reducing to order all things that were in heaven, and all things in hell, and all things in the church.”

The reason for so extreme a measure is given in the Gospel statement (Jn. 3:16): “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” And in the Faith of the Church as above, n. 3, it is given as follows: “because at that time the power of hell prevailed over the power of heaven, and upon earth the power of evil over the power of good, and in consequence a total damnation stood threatening at the door.” This is why the Lord Jesus Christ came. He came to be “tempted in all points like as we are, yet without sin,” to the end that He might set men free.

The view which has most widely prevailed in the Chris-

tian churches has been that "the essential act of redemption was the passion of the cross." But the teaching of the doctrines of the New Church reveals His whole life on earth as a continuous combat with the hells, in the defeat of which human redemption was wrought out. We have the following summary statement of this teaching in "True Christian Religion," n. 95:

The acts of redemption whereby the Lord made Himself righteousness were as follows: He executed the final judgment, which took place in the spiritual world; at that time He separated the evil from the good and the goats from the sheep; He expelled from heaven those who made one with the beasts of the dragon; He formed out of the worthy a new heaven, out of the unworthy a hell; in both heaven and hell He gradually restored all things to order; and to crown all He established a new church. These acts were the acts of redemption whereby the Lord made Himself righteousness. For righteousness is doing all things in accordance with Divine order, and restoring to order whatever has fallen from order—since Righteousness is Divine Order itself.

The following statement occurs in n. 84 of the same work:

And this redemption God with His omnipotence could effect only by means of the Human [His life as the Lord Jesus Christ], as it is only by means of an arm that one can work: in the Word this Human of the Lord is called "the arm of Jehovah" (Isa. 40:10, 53:1) . . . For in no other way would it be possible for God, who is in the inmost and thus in the purest things, to pass over into outmost things, in which the hells are, and in which the men of that time were . . . For it is impossible for Jehovah, such as He is in Himself, to get in contact with any devil in hell or any devil upon earth, and restrain him and his fury, or tame his violence, unless He be in things last as in things first. (And) because He is in things last in His Human, He is called in the Word, "the First and the Last," "the Alpha and the Omega," "the Beginning and the End."

It is not possible to understand the Lord's work of redemption without a knowledge of the spiritual world, and of the relation of the life of men here to the life of angels, spirits, and devils and satans there. Only so can one appreciate what was involved in the repeated "casting out of

devils" from the pathetic ones "possessed," as He moved along the path of the Gospel journey. Only so can one appreciate what is prophetically told of Him in the wondrous symbology of Law and Prophets and Psalms. Only so can one begin to glimpse the first rays that lead to comprehension of the "price He paid" for man's redemption.

The Christian church has sung:

"Jesus paid it all;
All to Him I owe;
Sin had left a crimson stain:
He washed it white as snow."

And we join with them in singing it, and sing out of the deeps of hearts profoundly moved in gratitude; for we see Him all His life-long paying it, in painful, desperate conflict with the worlds of demon enemies, all unseen by the natural eyes of men, but more hateful, vicious, and relentless than any armies that ever overran any weakened peoples on the plane of physical carnage.

In the doctrines unfolding the Word, we are shown how, from the first decline and descent of the Most Ancient Church, correspondentially set forth in the story of the "fall" in Eden, humanity moved gradually downward; that the successive restorations, known as "churches," were more really arrestings of the decline than they were real advances upward; for in no upward movement did the people again reach the height from which their fathers had descended. The course of the Church from Eden to the coming of the Lord—during all the ages wherein the "serpent" pursued, until the promised "Seed of the woman" "bruised" the serpent's "head," for the accomplishment of which He suffered the serpent to "bruise His heel"—during all this time, the rising and falling was very like the rising and falling as one descends from the summit of a great mountain range, the succeeding summits reached being successively lower, on down to the foothills, the plains and the last valley.

This decline and descent of the Church was really a de-

crease of the life and sphere and power of heaven in the life of the Church, that is, in the lives of the people representing the Church; and a corresponding rise of the life and sphere and power of hell with them. The cumulative nature of heredity, and the interrelation between the spiritual world and this world, and the fact that heaven and hell are composed only of those who have lived upon earth explain the continuous increase of evil when begun. And inasmuch as man while here dwells, as to his spirit, in contact with those in the realms of the spirit, it follows that as heaven decreased, or as those from earth going into heaven were ever fewer, and as hell increased in population and in power, man here would have less heavenly help to draw and help him up, and more infernal attraction to draw and pull him down. Add to this the accumulative nature of heredity, and it becomes apparent that not only would the help to the heavenly life become less, but the urge to it, the desire for it within, would grow successively less. This revelation of the relation of life here to life hereafter makes it clear that the utter end of all good, and the consequent self-annihilation of the human race, was actually in sight when the Lord came into the world. It was no mere eloquent figure of speech that was uttered when the Lord said (Mtt. 24:22) that "except those days should be shortened, there should no flesh be saved,"—a statement which applied to days even on beyond the days of our Lord upon earth. The "abomination of desolation" (Mtt. 24:15) was as certain as the on-sweep of time, unless a means hitherto unfound should be provided.

Patriarchs were called and directed by the Voice of the Lord, i. e., by angels who were filled with the Lord's presence, made visible to men, and given to speak His words to them. Seers and scribes and judges and kings and priests and prophets were raised up of the Lord, and sent to try to stem the tide of downward life and the flood of increasing, overwhelming evil. To a degree, and for a time, they were partially effective, gaining the ear and the heart and the life

of some of the people, but gradually and increasingly failing. This the Lord specifically teaches in the parable of the Householder (Mk. 12) Who "planted a Vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country"; then, as He sent and called for fruits from His vineyards (His Church), those in possession rebuffed the servants sent. The first they "caught and beat, and sent away empty"; the next they "cast stones at, and wounded him in the head, and sent him away shamefully handled"; yet "again He sent another, and him they killed; and many others, beating some, and killing some." Such was the endeavor of Divine Love to save and bless, recall to honorable life, the people of His Church. And such was their determined rebuff.

But the end of Love's effort was not yet. Let us look back to the prophetic description of it, before we read the conclusion of the parable. There we find it in the form of a confession:

None calleth for justice, nor pleadeth for truth . . . They conceive mischief and bring forth iniquity . . . For our transgressions are multiplied before Thee, and our sins testify against us . . . In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. . . .

And the Lord saw, and it displeased Him that there was no judgment. And He saw that there was no Man, and wondered that there was no intercessor. Therefore His arm brought salvation unto Him; and His righteousness, it sustained Him; for He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. (Isa. 59.)

And so the Owner of the Vineyard, after all His sent-servants have been rejected or even destroyed, "Having yet therefore One Son, His Well-Beloved, He sent Him also last unto them, saying, They will reverence My Son." But did they? We know the sad end of this life-story,—the utter

rejection and spurning by men of Him Who in infinite Love was hourly giving His life in desperate conflicts with their unseen enemies whom they tragically made their friends. Yet He was not deterred. He gave His life for them—momently gave it for them—to the last battle, beyond which He could say, "It is finished." And to those who wanted to be redeemed He could say: "In the world ye shall have tribulation; but be of good cheer: I have overcome the world."

It is so far beyond the scope of our poor human love, to rise to such high and sustained unselfishness and pure unalloyed love of others, that it becomes quite possible for us, in studying this greatest and holiest of subjects, to let our thought drift off to the plane of abstractions, where affections subside, and where we read on without the practical effect of its stirring our love, and thus moving us to proportionate gratitude. Against this we must be on careful guard. For knowledge about the Lord, and His work, has value only so far as it helps us to know the Lord Himself, thus to love Him, and from love to serve Him. So far as we really grasp the truth revealed to us concerning the work of our redemption, and how He wrought it, if we wish to be saved by it, so far we shall be moved to love and gratitude.

Consider what was involved in the work those words proclaimed, viz., "God so loved the world . . ." For since it is not possible for even an angel to be tempted of the devil, "because being in the Lord the evil spirits cannot approach the Lord Jehovah as He was in His Supreme approach him even distantly," it was impossible for hell to Divine. Thus only through men could He approach the hells that attacked and were destroying men. And when this became ineffective, as we have seen it did become, it was necessary that He should provide a medium of His own, which should be competent to the task; yet it must be such a subject as evil could touch and even dwell in. Had it not been for this peculiar necessity, "He might have

assumed the Human Essence (which was the Essential of the Divine Nature as it was in the heavens,—cf. *Arcana Cœlestia*, nn. 1702, 1735, 8760, 1573, 1579, 1584, etc.) without nativity, as He had formerly done occasionally when He appeared to those of the Most Ancient Church, and likewise to the prophets.” “But in order that He might also put on evil, to fight against it and conquer it, and might thus at the same time join together in Himself the Divine Essence and the Human Essence [i. e., the Divine as above the heavens and the Divine as in the heavens], He came into the world.” Let it be known, however, that “The Lord had no actual evil, or evil that was His own, as He Himself declared, in saying, ‘Who of you convinceth Me of sin’ ” (Jn. 8:46).

It was a first necessity, therefore, that the “human nature” that the Supreme Divine should take for its dwelling-place and battle-ground must be so typically human, and so fully human, that every evil of every hell that ever had reached any man, or ever can reach any man, could find some lodgment in that nature, some foothold wherein it could take a stand, and fight to maintain the ground that it had gained over men, and the dominance it held over the church and over even heaven—over at least ground that once had belonged to heaven. This must be so. For when this supreme measure should be taken by the Divine, there must be no possibility that ever any hell should ever develop below the level of the depths this Nature should engage and permanently settle with. This work must be final. There must be no possible getting behind it. Redemption must be made complete, for all the past, all the then present, and all the future.

A corollary necessity was that this “human nature” must be so typically and fully human that it would have all the experience of meeting and struggling for every victory over evil that any other human nature has. This was all realized by the heredity from the human race, imparted through the Virgin mother, in the human life of the Lord Jesus Christ.

One of the most re-iterated statements of the doctrines given to the New Church is this: That it was "by His own proper power" that the Lord Jesus Christ overcame the onslaughts of the hells. There was no mere representation of temptation; but temptation most real and actual in every sense that any man may know it in. Otherwise evil could not have been even met, to be dealt with. Hence redemption could never have been wrought. Here is a characteristic declaration:

In order that He might combat with the hells and overcome them, He must needs do it from the Human; for there is no combat with the hells from the Divine. It therefore pleased Him to put on the human like another man, to be an infant like another, to grow up into knowledges (represented by Abram's sojourn in Egypt, and later in Gerar); thus it pleased Him to cultivate the rational as another man, and in this way disperse its shade, and bring it into light, and this from His own power. (*Arcana Coelestia*, n. 2523.)

The Gospels' picture of the distinct individuality of the Human as "The Son of God," is provided for the end that we shall realize that His temptations were actually as real as ours, and that for the redemption which was wrought by His victories in them, we owe Him all. By His own strength, enduring through desperate deserts of loneliness and seeming helplessness, He would hold to the end, until the devils would leave Him "for a season," and He would come through for a vision and experience again of His oneness (in the innermost) with the Supreme Divine, His Father.

It is necessary to keep in mind, that although born as other men, and passing through the successive stages in their order which all pass through in normal advance from birth to manhood, yet, because within the space of but thirty-three years He was to accomplish more in the deepest things of life than all the men together who had lived upon the earth,—this being possible because for Father He had the Supreme Divine alone, unlike any other man,—His progress from birth had to be proportionately more rapid,

as well as deeper and greater, than that of any man. We shall be thus prepared for the revelation, otherwise inconceivable, that His temptations began even in earliest childhood.

We are shown that the Word sets forth these inner experiences of the Lord, in its deepest inner meaning; and we learn that, beginning with the call of Abram, this inner story begins with the life of our Lord in His childhood. The trials recorded of Abram are at the deepest temptation trials which our Lord experienced, even from His early childhood. The distress which He bore at that early age can be seen faintly by the battle of Abram and his servants in rescuing Lot when he became an unwilling victim of the war of the four kings with five, where Chedolaomer led the successful war against the kings of Sodom and Gomorrah and their confederates. It is insisted that the Lord did this in His own strength. Thus it is said: "The Divine Essence thus introduced the Human to conquer by its own power." To this end:

The Lord, in His earliest childhood, was introduced into the most grievous combats against evils and falsities . . . And in His first combats, the principles of goodness and truth from which the Lord fought, were tainted with somewhat hereditary from the mother, and so far as they were thus tainted they were not Divine: it was by degrees, as He conquered evil and falsity, that they were purified and made Divine. (*Arcana Cœlestia*, n. 1661.)

The first truths by which He fought were thus in part apparent rather than genuine truths.

Such power had the Lord when a child (as was represented by the Nazarites), by which He overcame and subjugated the most direful hells, which all are sensual. (*Apocalypse Explained*, n. 918.)

The kings smitten by Chedolaomer were representative of dreadful perverse persuasions relative to religious life; and from that part of the story we read:

The most dreadful persuasions of falsity had place with those who lived before the flood, particularly with those called Nephelim: These were of such a nature that by their persuasions in the other

life they take away all power of thinking from those spirits with whom they have intercourse . . . Such were the wicked nations against whom the Lord fought in His earliest childhood, and which He overcame. And unless the Lord had overcome them by His coming into the world, it would not have been possible at this day for any man upon the face of the earth to have survived. (*Arcana Cœlestia*, n. 1673.)

By Chedorlaomer (as conqueror of these giants, degenerate descendants from the decay of the Most Ancient Church) is represented the Divine good and truth of the Lord in His childhood, consequently the Human Essence of the Lord as to goodness and truth at that time, by which He destroyed the persuasions of falsity, that is the hells filled with such a diabolical crew, which by persuasions of falsity attempted to ruin the world of spirits, and consequently mankind. (*Ibid.*, n. 1675.)

And keep in mind that He did this "by His own proper power", in the Human; that, to quote again, the Lord "by virtue of the natural man as to truth, fought with the hells and subdued them, and this before He put on Divine Good and Truth also as to the natural man" (*ibid.*, n. 3301).

The temptations recorded of the Lord in the letter of the Gospels seem limited to few in number, and simple in character; yet that record, when rightly understood, "involves temptations more grievous than the human mind can conceive or believe" (*ibid.*, n. 1690). The record of three temptations pictured as following directly after His baptism in Jordan, "contains a summary description of the Lord's temptations in general, showing that, out of love towards the whole human race, He fought against the loves of self and the world, with which the hells were replete" (*ibid.*, n. 1690). The same is shown throughout the Old Testament, by representation; consider, for obvious example, the Love of humanity portrayed in the picture of Abraham pleading for Sodom and Gomorrah.

At the best we are unable to approach even to the threshold of the doorway to the appreciation of what He endured for our redemption. But a principle is given us to help our judgment, and to bring our imagination into some measure of service. The principle is this:

In all temptation, assault is made against the love in which the person is; and the degree of the temptation is according to the degree of the love. If no assault is made upon the love, there is no temptation. To destroy any one's love is to destroy his very life, for love is life. The life of the Lord was love towards the whole human race, which was so great and of such a nature as to be nothing but pure love. Against this life of His were admitted continual temptations . . . from His earliest childhood to His last hour in the world. The love which was the Lord's veriest life is signified when it is said that, He hungered . . . [Thus desperately, deeply was He] assaulted by all the hells, which were continually overcome, subdued, and conquered by Him, suffered and effected solely out of love towards the whole human race, . . . As this love was not human, but Divine, and all temptation is severe in proportion to the greatness of the love which is assaulted, it may be seen how grievous were His combats, and how great the ferocity with which the hells assailed Him. That these things were so, I know of a certainty. (*Ibid.*, n. 1690.)

We may find a question because it is here said that His love was Divine, whereas insistence has been that it was the Human that did the enduring and combating. The explanation is in the fact that the Love that moved Him was Divine, was the Father within Him, calling out for the redemption and salvation of the human race; but the instrument for carrying it into effect, was the Human, which only became Divine through its own will and struggle to bring into effect the Love that was the very Divine Itself (*ibid.*, n. 1735). That it was very real struggle, and how real it was, we are helped to see by the following passage:

All temptation is attended with some kind of despair, otherwise it is not temptation. . . . Whoever is tempted is brought into anxieties, which occasion a state of despair as to the end; and in this the combat of temptation essentially consists. He who is certain of victory is in no anxiety, and, of course, in no temptation. The Lord, who endured the most dreadful and cruel temptations of all, could not but be driven to states of despair, which He dispelled, and overcame, by His own power. (*Ibid.*, n. 1787.)

Such are some of the helps given in the doctrines for the New Church toward deeper appreciation of the "love that passeth all understanding," the Love which wrought out with pain and struggle and endurance such as no mortal

ever could approach. We are thus given to see all the pictures of warfare and struggle recorded in the Word, as being, in their innermost meaning, descriptions of conflicts with the hells of mankind's unseen foes, all fulfilled in Him. We read with new appreciation, in this light upon the work of redemption, that He was "a man of sorrows, and acquainted with grief," that "He hath borne our griefs and carried our sorrows," that "He was wounded for our transgressions, bruised for our iniquities," and that "the chastisement of our peace was upon Him, and with His stripes we are healed." We see in new appreciation, how throughout His life here He was the Good Shepherd, giving His Life for the sheep; the Friend of friends, laying down His life for His friends; and the Bread of God that cometh down from Heaven and giveth life unto the world, from the first to the last, His body being given, His blood being poured out for men; bearing the "stripes" in His body not once only, but through years in the inward way, sweating blood in agony of struggle not in the garden only while disciples slept, but through the years while none knew or dreamed of it; fighting the demons through the silent years in Nazareth, so that when in the days of His public ministry He openly met them in the poor souls obsessed, they knew Him instantly, as "Thou Jesus of Nazareth," the "Son of the Most High God," and from that knowledge they had learned to flee at His first word of command, and to cry out in terror at His approach. And as we recite the Faith, confessing, "He overcame the hells and so delivered man," we dwell in thought, moving profoundly unto gratitude, upon the life-long price He paid. And in this thought of His life-long giving of His life for our redemption, we sing, "Unto Him that loves us, and hath washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen."

EVERETT K. BRAY.

AFTER MY FOUR YEARS WORK IN JAPAN.

BY THE REV. YONEZO DOI

ALMOST four years have passed since I began my active work as a New-Church minister in Japan. During these years I have thought much about what it is best to do for the success and prosperity of the New Church in Japan. In this paper, I am going to tell you three things: (1) What the Christian churches in this country have done in the past; (2) what they are doing at the present; and (3) what the New Church has to do in the future.

I. WHAT THE CHRISTIAN CHURCHES HAVE DONE IN THE PAST.

Christianity was brought to Japan for a second time about seventy years ago. That was four hundred years after the Jesuits first came here, and two hundred and fifty years after the Catholic Church here had been reduced to ashes by the Shogun, Iemitsu. It was just when Japan was going to pass out of her feudal system. The Japanese feudal system was a peculiar one in itself. There was the Shogun (the Tokugawa family), the lord of lords, who had an absolute power over about four hundred lords. He had power to take up feuds of the lords who were not faithful to him, to exile them to lonely and isolated islands, and even to make them die. More than half of them had had their feuds long before the Tokugawa Shogunate was established; and they had usually larger feuds. Naturally the Shogun looked at them with mistrust. And in fact several of them rose against the Shogunate, and were crushed in the beginnings of the Tokugawa Shogunate. To provide against such revolts, the Shogun placed his direct feudatories in important districts of the country. Every lord had to stay one year or more in Edo where there were the Shogun and his government. But

even the Shogun had to be faithful to the Emperor, who was still the sovereign of the country; and the Shogun was acknowledged as his representative (hereditary).

Such a carefully established Shogunate did not perish easily, but continued to exist for about three hundred years, until the new government under the Emperor Meiji took its place. And during these years customs and characters peculiar to such a feudal system had strongly permeated the nation's mind.

It was the Tokugawa Shogunate's policy to close the door against any foreigner. The anti-foreign ideas had thus been introduced and developed in the Japanese mind. Just a few years before Christianity was brought here the second time, Japan was much troubled by frequent calls of trade-boats or war-ships of several foreign countries, to make her open her door; and the Shogun finally consented to their request a short time before his government came to an end. This caused the nation's mind to be so nervous that the anti-foreign ideas were stronger than at any time before.

So, from that beginning, Christianity had to face horrible persecution by all the people. The new Meiji Government legally established the freedom of religious belief, because of wishing peaceful relations with Christian countries. But, of course, the Government had no understanding and sympathy for Christianity itself; and Christianity was left alone to be persecuted in this virgin soil. However, judging from the fact that any religion bears its fruits through long and strong persecution, Christianity in this country might have borne better fruit, if its persecution had continued longer.

Soon after opening her door to foreigners, Japan was restless throughout the country over the problem of enacting her constitution. All the people were crazy for its establishment. As this idea (the enacting of a constitution) was originally Western, people's minds were gradually turned towards the Western civilization. Soon they came to forget their anti-foreign ideas, and to be crazy for everything Western. Thus, Christianity naturally found a way to be

accepted by most of them. But few books on Western civilization had then been published; and there were not many individuals who had visited Western countries. As Christianity had come from the West, the people assumed that the Christian churches were centers of Western manners, fashions, and life in Japan. Many thousand people came to church, not because of their spiritual needs, but because of their hunger for the Western life. For several years Christian churches were really the centers of this influence; and everything Western seemed to be introduced through the churches. Within a few years churches increased their membership rapidly, and several hundred new churches were established.

But reaction was not long delayed. While the Japanese were quick to appreciate the Western civilization, they were not slow to give it up. Soon after their country had been opened to foreigners they began to accept the Western civilization; but many things Western seemed to them very alien. They soon recognized that there was not any fundamental difference between the Western and their own civilization, and that there were many good points in their own which the Western civilization had not. Passing out of their thoughtless imitation of Western things, they came to criticize them coldly. And they presently decided that there was but little of importance to learn in Western things. The Christian movement itself was, of course, greatly influenced by this change in the nation's mind. Many people willingly left it. They no longer persecuted it as their fathers had done, but they were simply indifferent to it. About thirty years have now passed in such conditions, until people have become aware of the present crisis of Christianity in Japan.

In the beginning Christianity was horribly persecuted; later it was welcomed by a great multitude who were simply fond of novelty and were not sincere; and after a while it was given up by them. Through these trials, Christians have hastened to bring some outward appearances of Christianity, such as music, language, social life, social services, etc.; but they have forgotten the most important thing to do,

—that is, to bring its spirit. While they succeeded in bringing one hundred per cent of Christian social life or social work, they could not bring even ten per cent of its spirit. They made haste to curry favor with those who were against their religion by things which were pleasing to their eyes. They thought of nothing but how to compromise with them.

Another fault was, that they failed to have good ministers. From the beginning, Christian ministers have been treated with contempt by most people. Even the Christians themselves have not treated them with so much respect and trust as in the Western countries. And besides, their salaries have been very low compared with the average income of the people in the country. Therefore able and refined men have not been willing to become ministers. Only those who had no faculty or even possibility of succeeding in life were willing to become ministers. Usually they had only a poor education. After grammar school or high school, they had entered a theological school where they were taught only theology and the Bible, mostly by foreigners who knew nothing about Japan, the Japanese mind, history, and customs. How could they understand theology and the Bible who had only had elementary education? But few of the ministers ever received instruction in America or England (at theological schools) after their education in Japan (at lower schools or theological schools). Even today, there are very few ministers who have had college education; you may count fifteen or twenty, or a few more, among five thousand ministers in Japan. Those who are ministered to have generally much better characters and education than those who have to minister to them. Why must they be ministered to by those who are mostly inferior to them? Thus churches have lost their members more and more.

These are the inward causes of the present crisis of Christianity in Japan.

II. WHAT THE CHRISTIAN CHURCHES ARE DOING AT
PRESENT.

The present age is the worst age for any religion in any country. Never before have anti-religious lines of thought, such as realism, materialism, and socialism, had such strong attraction for most people. Japan is no exception for this tendency. And this is the outward cause of the present crisis of Christianity in Japan. Recently the Christians have slowly awakened to this fact; and they have come to consider what is to be done for getting out of this crisis. Three years ago "The Kingdom of God Movement" was thus started, with almost all churches cooperating. The program specifies the deepening of members' faith; but practically nothing has been done to that end. The thing they are interested in is how to increase members. A new slogan was adopted by them, "Increase twice; or double the membership." And it was their most important plan, to double their members in five years. Three years have passed, and the membership has not been increased appreciably, if at all, by this undertaking. The movement was started with praise and enthusiasm; but today I even wonder that there is such a movement. Not only has it done no good, but it has even done harm to the cause of Christianity.

Stimulated by this movement, every church society has striven to increase its members. They have tried to do everything to that end. And most ministers have endeavored to force their faith on anybody they became acquainted with. They have done so not from real religious zeal, but only from their desire to be considered able ministers. I know an old Christian lady who came to Tokyo a few years ago, lived near our home, and used to come to our church. But once, only once, she went to another church. After church she was asked by the minister to give her name and address. Then, he called on her almost every day, and endeavored to persuade her to become a member of his church. Even when she told him that she belonged to the Episcopal Church, he did not stop his persuasion.

She was so troubled and bothered by him that she at last decided to move where he could not reach her easily.

I too have had the same experience. Once when I was out walking, I saw a man who was busy in wayside propaganda. I was about to pass, when I noticed that he was just going to say prayer. So I stopped and took off my hat. After his prayer, I started to walk on, but he stopped me, and began to talk to me. I listened to him about half an hour, and then begged him to release me. Instead of doing so, he kept on trying to persuade me to make confession. I finally explained to him that I too was a Christian worker. Even that did not cause him to desist, for he still tried to secure me as one of his members.

There are some funny preachers (so-called travelling preachers), or the Kingdom of God movement has created them, who travel all around the country, and preach before many people. And at one occasion, they used to get a hundred or two hundred, or sometimes a thousand converts (?). They say that they have got more than ten thousand converts in a year. They all have some art of attracting people by appealing to their emotions. Many of their audiences are easily impressed by them, and become so-called converts by signing their names in books the evangelists bring with them. One of these funny preachers once said that he would save a million souls in his life, thus asserting that he would do much more than many thousand other workers have done. But real Christians are laughing at such preachers. And those who have ever signed their names, have soon forgotten having done so. They do not even know what such signing implied, and they do not feel the least responsibility concerning it. So while such preachers say that they have saved thousands of souls, as a matter of fact they have not even a single real convert. It is ministers of that sort who have been corrupting the Christian churches in Japan.

There are many so-called "graduates from church." Most of them are good Christians; but they are not willing to go to church any longer. This defection on their part is not

because of Christianity's fault, but because of the people who are corrupting the churches. Most Japanese who are more or less refined and have some progressive ideas, rather like to listen to information about Christianity. But they well know how it is with the churches.

There is another new tendency among Christian churches. It involves the Japanization of Christianity. Some ministers think that it is because of Christianity's alienness that it is not generally accepted by their countrymen; and so they think it the wisest way to blend Christianity with Buddhism or some other religion native to Japan. But by so doing, they have gone far towards losing the spirit of Christianity.

The late Mr. Uchimura was the most prominent of such evangelists. He took from the Bible only such verses as he might well harmonize with the Buddhist doctrines, and all others he omitted. One of his great errors was his interpretation of sin and salvation. He thought that salvation was possible through faith alone, and that charity or good works had nothing to do with it. He said that man is born with sins, and dies with them; and that he cannot escape from them ever, because his sins are his "Karma." Mr. Uchimura had many followers,—say several thousands. And most of them were those who had got tired of the churches.

There is another such evangelist now who was once a Christian minister like Mr. Uchimura. He is trying to take good points from three religions,—Christianity, Buddhism, and Confucianism; and he has thus created a new kind of religion, which he calls "Religion of Way." As to God, his idea is between Christianity and Confucianism. Worship is between Buddhism and Confucianism. And practical morality is purely Christian. He too has many followers, probably more than Mr. Uchimura had.

It is said that there are about two hundred thousand Christian members in Japan. But only one-fourth of them are regular attendants at the churches, or contributing members. While there are several millions who have had some interest in Christianity and have perhaps gone to church, or at least

read the Bible somewhat, yet they all have given up Christianity before they have been confirmed. It is not because they do not care for it, but because of the conditions in the churches which I have already told about. At present, Buddhism and other native religions no longer satisfy the spiritual desires of the Japanese; yet those religions are trying to do their best to attract modern minds. Therefore, unless the Christian churches in Japan do something fundamental for the future, they will lose utterly.

III. WHAT THE NEW CHURCH HAS TO DO FOR THE FUTURE.

To answer the question "What has the New Church to do for the future," simple words are enough. She must do her best to get true New-Churchmen who are *truly confirmed*. I believe that one truly confirmed New-Churchman is much more powerful than a thousand who have just a little interest and soon forget. I have to confess myself that no one has ever been truly confirmed through me except two who have died. One of them was the late Mr. Ogawa who had not known much about the New Church when he came to me the first time three years ago. But he had such a child-like mind that he seemed always ready to accept the truth. There are few who have such innocent perception and affection as he had. About a year before he went to the New-Church Theological School in Cambridge, he had been truly confirmed. And in that year more than twenty people came to have more than a passing interest in the doctrines through his faith and personality. Here we see how powerful a truly confirmed New-Churchman may be.

The other truly confirmed person was a lady who had been my teacher at a local grammar school. She accepted the doctrines thoroughly a few days before she died. I had had three or four opportunities to talk to her about the doctrines before she got much worse (about half a year before she died). She had been an Episcopal Church member, and at that time she was rather skeptical about the doc-

trines. But she had some interest in the doctrine concerning life after death. Soon after that she suffered from asphyxia twice, and experienced real *darkness of death*. It was a horrible experience for her, and she came to be terribly afraid of death. She had previously thought that she could have easily died, because she had known that there would have been a hope and joy for life after death; but not after that horrible experience. Then she strongly wished to know what would come after that dreadful darkness. She asked several ministers about it, but none of them could give her a satisfactory answer. She even sent for Buddhist priests; but they could do for her no more than the Christian ministers did. Then she thought that I might be the only person who could solve her trouble. I did not know how she came to wish to see me. But after I received her third letter, I decided to travel five hundred miles to see her. I talked with her twice from morning till evening; read for her many passages from "Heaven and Hell" and "Arcana Cœlestia"; and when I was about to leave her, she confessed to me that she accepted all the doctrines I had told her about and read to her. And this lady succeeded in making the doctrines known to two ladies even in the few days of her life as a truly confirmed New-Churchman. And these ladies have been studying the doctrines eagerly ever since. They too will be truly confirmed before long. Here again we see the power of a truly confirmed New-Churchman.

But it is not easy for anyone to be truly confirmed. And how can it be done? Swedenborg tells us about it quite plainly. It will be done through man's affection and perception, not through his simple feeling and knowledge. Man cannot see things spiritual in the way that he feels attracted by beauty or repelled by ugliness, as he experiences gladness or sadness, pleasure or pain, and as he knows mathematics or languages. Without affection we cannot love things spiritual; and without perception we cannot see them. They are substances and forms, and not entities abstracted from substance and form (Divine Love and Wisdom, n. 42). And they come by influx from heaven (see

ibid., nn. 361 and 410); therefore they do not belong to our natural body.

The more man grows to adult manhood and has natural experiences, the more he loses his innate faculty of affection and perception. And in place of them, his corporeal faculty, feeling and knowledge grow. Especially at the present, when people are so busy with materialistic civilization, reason rules their minds and lives more and more. We know from Swedenborg how they are unable to know things spiritual:

For this reason many of the learned who have thought much, and especially who have written much, have weakened and obscured, yea, have destroyed their common perception, while the simple see more clearly what is good and true than those who think themselves their superiors in wisdom. (Divine Love and Wisdom, n. 261.)

For them spiritual things are very strange; and if they think it necessary, and try to accept them with their feeling and knowledge alone, they fail. Many of our older Christian ministers have failed to treat them. Now, how can they be treated?

I recognize the importance of speech and written things for this purpose. But there is a far more important thing to do, which most ministers neglect. That is, to awaken in people's minds the genuine affection and perception which have long been hidden deeply in them. And that can be done only through man's whole personality. Except through some unusual circumstances, we feel and see anyone's personality mostly through a long friendship. "Make them your good friends, before you try to make them your members," said an old Japanese Christian minister. If you have good personality as a Christian, you will make anyone a true Christian through your personality after long friendly relations with him. If I have had many true friends, but have got no converts, I ought not be much disappointed at my work. But if I have no friends, or no possibility of having friends, I will give my work up, because I know that I am not worthy of it.

Sunday-school work must not be neglected, especially in missionary fields. It may be the most important thing to do for churches. Children are those whose minds are not much ruled by reason. They have pure, innocent minds, full of affection and perception. This is why the Lord so loved them. We know from Swedenborg that innocent children will go directly to heaven after death, and not be delayed in the spiritual world. They are obedient in mind, meek in heart, and innocent in spirit. Now, when we come to the problem, how to treat such innocent children at Sunday schools, we have to consider the difference of circumstances in a Christian country like the United States of America and a heathen country like Japan. Children in America have known or heard more or less about God and other spiritual things before they come to Sunday school; but most Japanese children have not done so. Here we find more difficulty in Sunday-school work than in America.

A few years ago, soon after I returned from Cambridge, I had a chance to talk on religious education before about a hundred grammar school teachers. My points were as follows.

There are three different methods to teach children spiritual things: (1) to enforce them to believe in things spiritual, whether those things seem to be reasonable or absurd; (2) to avoid anything which seems to be contrary to reason, or to criticize it with reason; and (3) to tell them anything naturally as any teacher believes, and in a way to appeal to their affection and perception. Take as an instance the narrative of the child Samuel when he heard the voice of God. According to these three methods respectively we should try: (1) to enforce children to believe in Samuel's experience, and not to allow them to doubt, or to call it absurd; (2) to teach them that such a thing is impossible from reason, that children must not believe it, but they must know that God has such power as the ancients created in such a narrative from their imagination; (3) to teach them that all is true that the Bible says, and that though they may not hear God's voice, yet if they have innocent minds such as Samuel had,

and the Lord thinks it necessary to talk to them, then they may hear His voice. And I told those teachers that the best method was the last one. I have the same opinion today. Unless we speak to children's affection and perception, Sunday-school work is useless. And upon this principle we have to stand, if Sunday-school work is something worth while doing.

There is another aspect of importance to Sunday-school work. We know that children show their innocent minds most toward their parents. And their parents, too, face their dear ones with their affection and perception, which otherwise are lost. So, with their affection and perception they see their children's minds opened to the Lord and religious things. And through their children, they can see the real thing with real mind. Thus, if their children are guided in favorable course at Sunday school, they, too, will be guided through their children. Thus they come to have interest in religious things naturally without the direct intercourse with any teacher. And if they come to have faith in such a way, they will never lose it.

Lastly, I am going to tell you about another important thing we have to do. I have told you what to do to establish a New-Church organization in Japan. But we have to do something towards establishing the New Church in a broad sense; I mean, so that any other church or society may have the New-Church influence. A prominent Presbyterian Church minister has recently been much influenced by the New-Church truth. He is not only preaching New-Church sermons at his church and at other churches, but he is also teaching something of Swedenborg at the theological school where he gives instruction. He even spoke on Swedenborg and his doctrines before more than two hundred ministers at the Presbyterian Ministers' Conference. He also has written about Swedenborg several times in a certain Christian periodical which has several thousand readers. That is an actual fact. How wonderful it is! And he knew Swedenborg through Mr. Ogawa. Probably he has told about Swedenborg and the New Church to several thousand

people through his speeches or written articles. Of course, we can get no convert actually from those who have known the New Church through him. But does it not mean that the New-Church influence has been given to his church and several other churches? We have had several similar cases. Thus, many thousands more or less have come to know about, or to have interests in, the New Church through our mission trips, speeches before many audiences, and distribution of books, tracts, and magazines.

In short, as to people who are directly connected with us, we have to work on them slowly but steadily and surely. Our path is narrow, but deep. As to other people, we cannot expect much. We can only give them a general outline of the doctrines, and hope that our children or grand-children will complete our work on them.

YONEZO DOI.

THE LETTERS OF WILLIAM HILL. II.

EDITED BY REV. FREDERIC R. CROWNFIELD.

AS stated in the introduction to the first instalment of the letters of William Hill as printed in the July issue of this quarterly, the known letters of Hill fall into four principal groups: a series written to Robert Carter of Nomony Hall, Va., and Baltimore, Md., first published in that issue; a series to Adam Fonerden of Baltimore, and a series to John Hargrove, both of which appeared in the *New Jerusalem Magazine* during 1841 and 1842; and a series to William Jenks of Cambridge, Mass., and later of Bath, Me., not yet made public. In order to have all known letters by Hill brought together, it is proposed to publish the last three of these series in chronological order in this and the next two issues of this REVIEW. The letters of the four series have been numbered consecutively as parts of one whole. Most of the letters in the present issue were addressed to Adam Fonerden.

VIII.¹

Philadelphia, May 11, 1795.

MY DEAR SIR:—I am duly favored with yours of the 7th, enclosing the draft for eight hundred dollars, which I am much obliged to you for procuring for me, as also other instances of your kindness. I am likewise much obliged by the professions of regard with which you are pleased to

¹ This letter, as well as the letters following numbered X-XV, were written by Hill to Adam Fonerden, and published in the *New Jerusalem Magazine*, 1841, vol. xiv, pp. 182-188, 221-226. They are there introduced with the following note:

[The services which Mr. HILL rendered to the infant church in the United States, between the years 1794 and 1804, were alluded

honor me, and it will much gratify me to have a future opportunity of at least endeavoring to manifest how much I wish to answer them.

to in a former number of this Magazine, Vol. XI. p. 119. It is thought that the following familiar letters of so useful a man will be read with interest, by those who desire to be acquainted with the early history of the Church. It may not be amiss to say a word respecting his correspondent.

Adam Fonerden was born in Philadelphia, February 17th, 1750. He joined the Methodist Society in 1769, in the 20th year of his age, and removed to Baltimore about three years afterwards. In 1778, at the age of 28, he became a preacher, and preached in Virginia until the close of the revolutionary war. After the war, he returned to Baltimore, entered into business, and continued to preach. As late as 1792, in the 43d year of his age, he had given himself little concern about the theological doctrines of the old church. The reason of this, he said, was, that he was at all times conscious his practice fell short of his knowledge of the will of God respecting salvation. He became acquainted with the writings of Swedenborg in 1792. Referring to them in a letter dated May 4th, 1798, he says:—"Since my acquaintance with them, my mind is in a more constant direction towards heaven. I trust I shall have cause to adore and thank the Lord in eternity that they have fallen in my way. If I had before an humble sense of my talents and abilities, that is now greatly increased, yea tenfold. Once I thought I knew something; now I find I know nothing as I ought. Not only in the things of faith am I defective, but also in love. I now find that in proportion as internal purification is effected, Divine Love or Charity is introduced. To this my endeavors are directed; this is my daily work, yet still do I fall short. This one thing, then, I do; I consider myself an immortal spirit bound to another world. One business I have to perform, that is, to learn and find the way to heaven. Where can I learn this? In the Bible, the Word of God. Let me then be a man of one book, and so I am and will be; my acquaintance with the new writings having yet more endeared it to me."

Mr. Fonerden died in Baltimore, October 26th, 1817.

November, 1840.

J. F.]

"J. F." is John Fonerden, Adam Fonerden's son.

The whereabouts of the originals is not known to me. They might be found in the archives of the Baltimore Society. Without them the text necessarily follows that printed, in which the present editor's practice of retaining peculiarities of spelling, punctuation, etc., was not followed.

When I left Mr. Carter, I took the liberty of requesting him, if he should leave Baltimore soon, to leave a trunk and two pictures in your charge for me; perhaps he may have already sent them, and if so, I would beg the favor of you to send the pictures by the first vessel coming to Philadelphia, directed to Mr. Bailey, printer, Market Street. I hope, also, that when you visit Philadelphia, you will make a point of becoming acquainted with this gentleman, being well assured that an acquaintance with so amiable a character, will afford you very great satisfaction.

I spent a very agreeable day with Mr. ———, at Havre de Grace, and I cannot better express my esteem for him, than by saying that I am very happy in a full assurance of his being one of the most sincere members of the Lord's New Church, and am thankful to our Lord for leading me to become acquainted with him, and for making me an instrument, though in a very small degree, of relieving his necessities.

Having been pretty much engaged here, I have only time to recommend you, which I would most earnestly, to a more intimate acquaintance with the receivers of the New Jerusalem in your place, without being influenced by any sectarian spirit, that may give offence to others. The Lord says,—*Feed my Lambs*.

I beg respects to Mrs. Fonerden and your family, and remain, dear sir, with all affection and esteem,

Your sincere friend and brother, WILLIAM HILL.

P. S. To-morrow I proceed to New York, and thence I propose going to Rhode Island.

IX.¹

New York Aug. 3, 1795.

Dear Sir,

Having to send a few copies of the 2nd Chap: of the

¹ This letter is addressed to Robert Carter and is Hill's last known letter to him. Why the correspondence should have ceased is not known.

Arcana Celestia to Mr. Butler, I beg leave to enclose a line to you to acquaint you of the [r]eceipt of my Trunk and pictures which came to hand about 10 days since, and to thank you for your kind attention to me in this, as well as other respects.

From what you said, when I was about leaving Baltimore, I expected that you may be returned to Virginia, otherwise I should have taken the liberty of writing to yourself concerning them; if you do return to Virginia to reside there, I should esteem it a particular favour to be informed thereof, and this for some reasons relating to Mr. Proud,² as from the account of some friends I have seen from Birmingham, I think there is much probability of his coming to America.

I lately called at the College³ to enquire concerning the Tracts I left with a Gentleman to send to the library, as I passed through the City to Baltimore, and found they had been well received and much handed about, insomuch that Dr. Kemp the professor of Mathematics informed me that he had not been able to get the perusal of them, which he desired from the admiration [e]xcited [by w]hat he had seen. He promised himself much satisfaction in perusing the Theology which I then presented, before it was deposited in the library. I have been also visited in my retirement at Flat Bush by some professional characters purposely to enquire concerning the Writings, being recommended from Boston.

A sett of the translated Works has just arrived from Manchester to the City Library, which were sent for for that purpose by our friend Mr. Bragg⁴, who has a very

² The Rev. Joseph Proud. A brief biography is to be found in Odhner's "Annals," pp. 328, 329. The expected visit to America never materialized.

³ Columbia College, now part of Columbia University.

⁴ There were at this time in New York three New-Church families from England: the Braggs and Motts from Birmingham, and the Bankses from Norwich. They met regularly for services, but this embryo society came to an end in 1796, when the heads of the

polite letter of thanks to transmit, to England, in which some pains is taken to express the acceptableness of the *very valuable* Writings of Swedenborg, and that there is no doubt but they will be read with the *greatest avidity*. Signed by Dr. Johnson as Chairman of the board, who is also the president of the College.

I understand the Treatise on Conjugal Lov[e, call]ed for[th] immediate enquiries for it, and a Physician of eminence who has been perusing it with much impression, expressed to me yester even his fullest assurance, that that Work would do more to the recommendation of the Writings in America, than all the rest, especially amongst the Women, and was much gratified with the hope of the most beneficial consequences to society arising from its publication.

Hoping this information may administer some encouragement in your publication of this Work, and all other laudable endeavours in the Cause of Truth, I remain with respects to Miss Julia, dear Sir—

Respectfully & aff('ly?) Your's
W. HILL.

X.¹

New York, August 3, 1795.

DEAR SIR:—Being about to send to Mr. Butler a few copies of the second chapter of *Arcana Cœlestia*, I cannot forego the opportunity of dropping a few lines, if it be only to inquire after your welfare and that of your family, which I shall be glad to hear of when you can find leisure to favor me with a letter.

I still continue to reside at Long Island, enjoying for the most part a comfortable retirement, very suitable to my present disposition. I do not know whether you ever visited

Bragg and Mott families died of yellow fever, and the others returned to England.

¹ Addressed to Adam Fonerdan. See above VIII, n. 1.

Flat Bush², which is a very remarkable spot, the most favorable perhaps for a retired life of any in America. It is the handsomest village I have seen, mostly inhabited by Dutch, who dazzle you on all sides with the extreme neatness of their mansions, gardens and farms; but they seem to be rather strangers to those real pleasures of society which consist in the reciprocal communication of minds, and the exercise of mutual love and charity, being apparently close and contracted in their views, but living in much peace and quietness, which makes some compensation.

I presented the Theology to the Academy-library, which has excited some curiosity and attention; but, as they are all high Calvinists, I do not expect much impression; the first thing they seek after, from the index being the fate of Calvin, in which they find an unexpected and sore disappointment to their expectations. Some contest I have had with the head master and divinity students resident at Flat Bush, has been the means, however, of introducing further illustration upon the subject, and more rational confirmation respecting the state of violent zealots in the spiritual world, as related by E. S., than I had supposed could be given. Much party zeal for speculative opinions, and a judging of others on account of them, seem rather incompatible with the love of good and truth for their own sakes, and the exercise of love and charity in which Heaven consisteth. The proper angelic disposition of the true man of the Church, which it would be happy for all to aim at, who wish to be the disciples of the meek and lowly Jesus, is, I think, very beautifully delineated in the short sentence, concerning Shem and Japhet, covering the nakedness of their father, which is found about the end of the 1st volume of *Arcana Cælestia*.³ The doctrine concerning the rainbow as a token of the Divine Covenant, in all its varieties, I would also recommend to your notice, as highly important in the

² Now written Flatbush, a part of the Borough of Brooklyn, New York City.

³ Gen. ix. 23. The reference would seem to be to n. 1087.

present state of the Christian Church; wherein may be clearly seen the advantage of humility in matters of opinion, contrasted with the danger of positive or bigoted confirmation, and the pharisaical spirit thereby induced.

New York does not seem in a very favorable state, at present, for sowing the seeds of truth; nevertheless, the Writings are making considerable stir from the college and city libraries, and I have good reason to expect some conversions among professional characters, with whom I have become acquainted, that will have a considerable influence. In general, the rage for politics is a very great impediment to the admission of subjects of a higher nature; perhaps party runs higher here than in any part of America, and the case herein is exactly correspondent with spiritual things, one side vindicating and disposed to follow the examples of the perversion of true principles, the other arguing from perversion only, are resolved to do without any, but what originate in the will of a corrupt people; thus putting the will of man in the place of the Divine law, as the source of justice, whence must inevitably arise the worst of all tyranny, and consummate violation of all order. Thus no rest can possibly be found in these things at present; none but in the sphere of the Divine Mercy, in the consideration of the order of its government, in the experience of the progress thereof in ourselves, and anticipation of its universal establishment. Hence it is a great privilege to be allowed some sequestration from the present convulsed state of society, in which one may enjoy unmolested, from the love of the Supreme,—

The love of nature unconfined; and chief
Of human race; the large ambitious wish
To see all blessed; the awakened throb for virtue,
The sympathies of love and friendship dear,
And all the social offspring of the heart.

In this sentiment I continue affectionately united with you and yours, and remain your sincere friend,

W. HILL.

XI.¹

New York, December 16, 1795.

DEAR SIR:—I beg leave to recommend to your notice, my friend Mr. Brooks, from Yorkshire, in England. His business at Baltimore is to dispose of broadcloths, of which his father, in England, is a considerable manufacturer. If it should be in your way to render him any service in this business, by informing him of the proper houses in your place, to deal with, or otherwise, the same will be esteemed as a kindness done to myself.

I wrote to you about five or six months ago, from this place, enclosed in a parcel to Mr. Butler, by a vessel sailing for Baltimore; since which I have not had the pleasure of hearing from you again. However, I continue indulging the expectation of it, as I shall probably be detained in this country a considerable time longer, at least until spring.

Ever since my arrival in these parts, I have been proposing from time to time to return to Boston, according to the plan I formerly communicated to you, but was detained the whole summer, waiting for an assortment of the works of Emanuel Swedenborg, from Boston, wishing to put forward the circulation of them before my departure; being herein disappointed, I had, however, resolved to set off as soon as the heat of the season should be sufficiently abated, and from Boston to embark for England, in consequence of the advice received from my friends there. But here, also, I was suddenly prevented by a long and severe illness, and since then have been detained by the concerns of the families of two departed friends, who were taken off by the fever which lately made such dreadful ravages in this place.

Having been very retired during the summer at Long Island, I have not had an opportunity of knowing what progress the New Doctrines may have been making in New

¹To Adam Fonerden.

York; and indeed they have not been in the bookseller's hands until last week, when I had them advertised in the public papers; but I am informed lately that the copies deposited in the college and city libraries, continue to be taken up with much avidity, insomuch that they are rarely to be found in their places.

I believe I mentioned to you in my last, that they continued making their progress in New England, particularly among the young students in divinity. The last letter I received from Boston, says thus:—"It may give pleasure to mention that I have witnessed a cordial reception of the writings of our author, by several with whom I am acquainted; others I hope and believe are directing their attention this way; inspiration and a familiar intercourse with angels and spirits, which our author humbly owns he has for many years enjoyed, seem not to agonize their minds so much as formerly."

This is all the information I can at present give respecting the preparation making for the Lord's New Church in these parts. I shall be happy to hear of its progressing with you, when you have opportunity of dropping me a line. Mr. Mather has been here lately and tells me, that having received Mr. Carter's final answer to his proposals, it is his resolution to purchase a lot of land and build a church at his own expense, in Baltimore; he talks of a situation between the town and the Point.²

I wrote to Mr. Carter at the same time that I last wrote to you, but have received no answer³; please to give my respects to him when you see him, also to Mrs. A. and all friends, and let me hear from you soon, addressed to Messrs. Bragg and Hopkins, No. 340 Water Street, New York.

I remain, dear sir, ever affectionately yours,

WM. HILL.

² This proposal did not come to anything.

³ The letter above, IX.

XII.¹

New York, March 12, 1796.

MY DEAR SIR:—I arrived this day from Boston, and am handed by Mr. Brooks your kind favor of the 28th ult. containing your good wishes and kind invitation for my revisiting Baltimore, which demand an immediate and grateful acknowledgment. This, however, I cannot express to my satisfaction; the sensations experienced from such testimonies of your kindness and esteem being among those which are better conceived than described. I do not apprehend that I am at all behind you in my wishes for strengthening the bonds of our regard by a further mutual advantage of personal intercourse, and I should be happy if this appeared to be now ordered for me, but at present a variety of other engagements seem to go before, at least for some time. However, our first meeting was very unexpected, and possibly it may be the same with our next; I can only say, that whenever it appears in the order of the Divine Providence, it must be to me a source of much interior satisfaction.

I am glad to hear that our friend Mr. Carter is restored to health, and doubt not but it is so granted for an end of further usefulness. I beg you will present my respects when you see him; I have not as yet had the pleasure of a letter from him, but am glad to be allowed the expectation.

I sincerely rejoice with you in the acquisition you expect of a colleague in the New Jerusalem.² It seems to be a time in which the sphere of genuine good and truth has need of being strengthened by every possible aid, for the opposite spheres seem very potent and sometimes almost overbearing. Never was there a greater necessity for a continual and firm reliance on the Omnipotence of the *Divine Human*, which alone can save, and for the inward and habitual exer-

¹ To Adam Fonerden.

² John Hargrove (?).

cise of that holy prayer, "Do good *in thy good pleasure* unto Zion, *build Thou* the walls of Jerusalem."

Your friend seems, by the hint you have given, to be more hasty in receiving and declaring his sentiments than you were, and of consequence, standing in a different state, his mode of progressing with them will be different; yet both may be right and most profitable for each, and for the sphere in which each may stand. In the New Church, the states and consequent modes of thinking and acting, especially in matters of an external nature, must be more distinctly various than in any other society, because thinking and acting from a more interior liberty and rationality, we can neither indiscriminately follow any leader, nor assume semblances of uniformity, but revolve each in our own sphere, the Lord alone our centre. Besides, the man of the New Heaven seems to be at present, but, as it were, delineating in embryo, and hence distinct properties do the more appear, inasmuch as the functions and modes of operation of the various organs, members, &c. are perfectly distinct from each other, which, however, notwithstanding their various appearances, do all conspire to a most perfect One, actuated by the same pulse and respiration of holy love and charity from the Lord.

Hence the more liberty of thinking and acting we allow each other at present in things of an external nature, such as the means and modes of usefulness, and the less we contend about such things, the better; though every heaven, and every society in each, is distinct, yet they are congenial as to end; consequently, there is much common ground, and on it, homogeneities growing for mutual regale, and edification, and for association of individuals. By keeping as much as possible on this common ground, we shall not be so liable to lose our road in the intricate deviations of propriety, and shall at least be employed in the common good, such as opening, adorning, and accommodating the common ways and roads of communication with the several distinct Heavens in the spheres whereof we may be spiritually resi-

dent. A thousand and a thousand accommodations, conveniences and delightful improvements of this general kind will no doubt take place, in proportion as we grow acquainted with each other, and acknowledge each other as brethren, not suffering different views of an external nature only, to interrupt the brotherly affection which ought to be rooted and grounded in the one common end, the Glory of the Lord and the good of our neighbor. In the mean time, for want of this, we are too often like undisciplined troops, taking the field in a fog, and falling upon each other in endless and stupid skirmishes.

The only way to avoid this is to bear continually in mind, the watchword appointed by our Leader, "Shun evil,"—our own propriety, of whatever kind it be, and then the darkness will be no darkness, but light will be communicated, and here by discerning our stations and uses, we cannot fail of forever approximating the bosom of the Lord, and thence growing in mutual affection; and the wonder that attends this perpetual journey, is, that in every step, like John, *we may recline on that tender bosom.*

I beg to be remembered to Mrs. F. and all friends, and remain, dear sir, ever affectionately yours,

WILLIAM HILL.

XIII.¹

Manchester, October 16, 1796.

MY DEAR SIR:—I had not time to answer your kind letter of the 20th of June before my departure from America, as I embarked in haste for England soon after my receiving it. And since my arrival in my native country I have been so much employed in moving about among my friends, as not to afford me the proper opportunity of attending so well as I could wish to my correspondence in America. I find the external zeal of the New Church in general considerably abated, and the internal to all appear—

¹ To Adam Fonerden.

ance gaining strength; consequently there appears to be a considerable progress making in the spiritual things of heaven and the church, both in the way of inward advancement with old professors, and private application and reception with others.

So far from being in any way offended with your appeal respecting the state of the church in Baltimore, and what appears to you to be my duty in the way of aiding it, I assure you I feel myself highly obliged by your free communications upon the subject, and affectionately animated by the candor and sincerity therein manifested. You may be persuaded I have had my trials upon this subject, and was there no other way of serving the church, than that of preaching, I should suffer much unhappiness from investigating the probable causes of my unpreparedness and incapacity for that kind of service. But having heretofore explained my mind pretty fully to you upon this subject, I need not say any more upon it at present. This, however it may be expedient to mention, that did I feel myself prepared for the high and holy office, which you and other friends would call me to, I am more confirmed in the desire of rather attempting something in some of the establishments already existing, as more likely to introduce the doctrines in the present state of things. I am lately more persuaded of the expediency of this, for a season, by some observations of our author in explaining the 11th chap. of Revelations, where speaking of the two witnesses ascending into heaven in a cloud, he interprets the passage as denoting the separation of the witnesses from those who did not receive them; but then adds, that this separation was to be a separation as to internals, and not as to externals: and to show further that these externals were the externals of worship as well as of other things, he adds, By the cloud is meant the external of the Word, of the church, and of worship. You know also that in the same work, speaking of the earth helping the woman, Rev. xii. 16, he says expressly, that the church which is called the New Jerusalem is to tarry (or

abide) for awhile among those who are in the doctrine of faith separate from charity, whilst it grows to the full, until provision is made (for its establishment) amongst more; and he assigns as a reason for the New Church continuing in such an unseparated state as to externals, that it might be helped and also increased by those who are of the former church. To this may be added the author's own example, having a few hours before his death received the communion from the hands of a Swedish clergyman, and thus continued in outward communion with the church in which he was educated.

Nevertheless, my friend, I would not strain these things too far; the state of things may now be somewhat different, especially in America, where there is no establishment; and there, as in England, I am free to join with and profit by, and according to my little ability strengthen, the good that remains, whether in what is called the old church or the new, among separationists or non-separationists, hoping that in either case important uses may be promoted, according to the motive of charity and regard to use, which is the grand thing to be attended to by all.

In this spirit I would ever remain closely united with you, and all our good friends to whom I desire to be most kindly remembered, especially to your amiable partner and family, as an unworthy but ever affectionate brother, in the Divine love and Truth of our Lord Jesus Christ.

WILLIAM HILL.

P. S. My address is No. 88, Wood street, London, where I hope I shall hear from you soon.

XIV.¹

Philadelphia, June 2, 1797.

MY VERY DEAR FRIEND:—I hasten to inform you of my return to this country, in order that I might have the pleasure as soon as possible to hear from you, and to know of the welfare of your family, and of my other good friends

¹ To Adam Fonerden.

in Baltimore. This pleasure I hope you will speedily afford me, directing to me at the Tontine Coffee house, New York, where I propose going immediately, being called by business, and after a short stay to proceed to my former residence at Cambridge.

Then, I hope, occasion and leisure will be found to enlarge my correspondence with you; for the present I must confine myself to communicating to you the intention of our friend Mr. Bailey to proceed with the publication of the *Arcana Cœlestia*², if he can find assistance therein from any other of our friends, for which purpose he was desirous to apply to Mr. Carter. I have offered to be at a third of the expense in order to make it easier to him, and if Mr. C. or any other friend would take another third, the work might be immediately proceeded with, and the usefulness of it cannot be doubted, there being no probability of their publishing a new edition soon in England, and the first volumes cannot be procured. It is our wish, therefore, that you should make any application upon the business that may appear to you most proper, or likely to succeed, and inform us of the result. Before I conclude I am directed to mention that I have seen ——— here; she seems recovering from the sad effects of her calamities, has gained much credit and respect, and is about going to settle at ———, where she has the promise of good support. I understand she will take with her a niece of ———.

I have also to request the favor of you to inquire of Mr. Butler if he received a parcel containing two books which I sent from England, directed to his care for Mr. McNamara, and, if he has, to forward them at a convenient opportunity to Mr. Bailey.

With affectionate regards to Mrs. F. and family and all friends, I remain, my dear friend, unalterably yours.

WILLIAM HILL.

² This intention was not fulfilled. The first complete American edition of the "*Arcana Cœlestia*" was published in Boston from 1837 to 1847.

P. S. Upon communicating what I have written to Mr. Bailey, he expresses a wish that I had rather recommend you to propose to Mr. Carter to make a partnership with him only, as heretofore. I feel it a duty to mention this, that if Mr. Carter should choose to be concerned, he may adopt the method most agreeable to him. I would have written to him myself upon the subject, but am afraid of being troublesome.

XV.¹

Cambridge, October 13, 1797.

MY DEAR FRIEND:—Having had nothing to communicate that I could deem worth conveying by a post-letter, I have been waiting in hopes of some opportunity to send a letter, but none offering I can no longer keep silence, but must write, if it be only to ensure to me the continuance of your favors. For be assured, I know not any thing that gives me a more cordial satisfaction than to hear of the welfare and happiness of your dear family.

Mr. ——— called upon me lately, by whom I was happy to hear of you, and that you remain firm, in that cause of heavenly truth and order. This gentleman is certainly a zealous friend of the same cause, but I cannot say I am perfectly one with him in the mode he has heretofore adopted of parcelling out the sublime and holy doctrines of the New Jerusalem through the impure channel of a newspaper. However, these things must be left to the Lord, who doubtless inspires every good motive, and though it may not proceed into act according to perfect order, through the imperfection of the recipient and of the means afforded, can overrule so as finally to promote the purposes of His Divine Mercy. I would always be disposed to venerate every effort of good, however imperfect it may appear, and be always disposed to admit of the Divine disposal, though it appear ever so contrary to the wisdom of this world.

But my friend will perhaps be inquiring, whether I am

¹ To Adam Fonerden.

still tacit, or doing anything further in the cause of truth, than heretofore. I was satisfied that I was performing my duty in confining my ostensible efforts to my translation² until it should be completed, which is not the case as yet; and accordingly had persevered in declining the invitation of the clergy in this neighborhood to take up the ministerial function among them: but at length I have been so called out in this place that I could no longer withstand, and, the two last Sundays, have preached both parts of the day to more respectable congregations than is usual, and more serious impression appears to have been made, than I could have expected.

I cannot however entertain very sanguine hopes of much real good being done as yet in this country by the external preaching of the new doctrines, the general state being so much opposed to the purificatory process necessary for the reception of them. At the same time I am happy to say, that what little fruit has appeared from their publication, appears to be of a noble kind, and I look forward with a pleasing anticipation to the efforts of distinguished genius in the cause, when some judgments may have prepared the way, by the vastation of the selfish and worldly principle.

In the last letter I received from you, you expressed some disappointment at my not having given you any information respecting the state of the church in England. The reason was I had nothing new or interesting to communicate upon the subject, as I found the progress of truth but very languid. New efforts indeed were preparing for the external promulgation of them, from which some entertained very sanguine expectations, but for my own part I saw nothing but what confirmed my former ideas upon the subject.

I believe the internal purification of those who do receive, and the occasional recommendation of them to others in a manner as distinct as possible from any sectarian spirit, attended with a charitable accommodation to the states of

² Of the Apocalypse Explained.

society, and the manifestation of a perfect good will and regard, are the most effectual means of propagating the system, although the fruits may not be as immediately apparent. And with respect to false professions of faith, we must, like David, be content to use their own weapons against them; the head of the Goliath must be severed off by his own sword. We must however beware of vaunting, which must be left to our adversaries, whilst we go forth in the name of the Lord of Hosts.

My dear friend, my time is so much occupied at present with pursuing my former employ, preparing something to say to the people, and the demand of an extensive acquaintance, that I am obliged to be in haste with my best friends; and these will, I know, excuse it. Do remember me most kindly to Mrs. F. and your family, and to all our dear friends with you. Let me hear from you again soon, and believe me,

Your ever affectionate, &c.

WILLIAM HILL.

XVI.¹

New York, March 4, 1798.

You desire to know what success attended my ministration at Wrentham. Of this, much cannot be said. Some little fruit has, however, appeared, and more, it may be hoped, is in embryo, if favorable reports are to be credited. If you should at any time pass through that place, Dr. Mann, the physician, will be the most likely to give you a true account of the people.

I am informed that Mr. Mather, from England, has lately commenced public readings of the writings in Philadelphia, which have been well attended to. Should business lead you that way, you will find Mr. F. Bailey, the printer, a character of distinguished excellence; he has printed sev-

¹ This is a portion of a letter from Hill to Joseph Leigh of Portsmouth, N. H. This extract was published in the *New Jerusalem Magazine*, 1842, vol. xv, p. 101, under the title "Gleanings from Old Letters." Leigh had been converted by James Glen.

eral works, as the Summary View, Doctrine of Life, Universal Theology, and partly the treatise on Conjugal Love, at his own expense and risk, but has found very little encouragement.

XVII.¹

Mr. Willm. Jenks²

to the care of Mr. Roby³ at Mr. Jas. White's
Boston.

New York June 29. 1798

MY DEAR SIR:

I cannot resist the inclination which I find to communicate to you a part of a Letter which I have just received from my Friend the Revd. J. Clowes of England, the Translator of the *Arcana Celestia*, *Conjugal Love* and other Works of *Emanuel Swedenborg*: especially as I have heard you frequently desire to become acquainted with that worthy character: allow me, then, the pleasure of introducing him to you. He says,

"I am happy to find that you have met with a Colleague in Opinion, whose Talents are likely both to aid and adorn the Cause which he espouses, & though his zeal at present may not have acquired its proper temperament, yet from the manner in which you express yourself concerning him,

¹ This and following letters addressed to William Jenks are transcribed from MSS. in the Library of the New-Church Theological School. Peculiarities of spelling, punctuation and capitalization are retained. With regard to capitalization, however, it is sometimes impossible to determine, especially with regard to *e*, *m* and *w*, and perhaps *r*, whether a capital is intended. In such cases the practice has been to follow ordinary usage.

² William Jenks became interested in the Doctrines through Hill, but he never fully accepted them. As the minister of the Congregational Church in Bath he helped prepare the way for the society there. See *New Jerusalem Magazine*, vol. xxx, p. 204.

³ Joseph Roby was a bookseller, and one of James Glen's converts. He was the center of such activity in Boston and vicinity as there was, until the formation of the group out of which the Boston Society came.

I cannot help indulging the hope, that he may be rendered an useful instrument in the hands of the Divine Providence of propagating the Truth, and extending its blessed Empire. I trust I shall hear in your next, that the Bonds of brotherly Love continue to knit you every Day closer and closer to each other, & that by a Reciprocity of Attachment, you enter into each other's Talents & Labours, & thus encrease each other's Strength and Usefulness by Conjunction of Hearts and of Hands"—

By this, my friend, you will see that I had before introduced you to Mr. Clowes, and that he feels himself already very nearly related to you—May you become more intimately acquainted with each other! . . .

Before I left Philadelphia I committed to the care of Mr. Bailey for you, a Set of Mr. Duché's Sermons, a present to you from his amiable daughter⁴, a Lady of heavenly endowments, and much attached to the Rising joys of our Lord's New Kingdom. They were to be sent to Mr. Whites with some other Books, as the Conjugal Love, French Abregé des Ouvrages d'E. S. &c. &c—the Sermons of Mr. Duché were preached at Philadelphia, before the War, and long before he became acquainted with the Writings. I hope you will find them useful.

When you see our friend Mr. Brown, tell him I wonder that I do not hear from him, and shall be very glad to receive a Letter from him before I⁵ again New York, which I expect will be in a few days: he must direct as usual to the care of Mrs. Christie Maiden Lane. Be so good also as to tell my good friend Mr. Winthrop that I received his letter yesterday which had lain at the P. O. for want of particular directions, and that I purpose answering it the first convenient opportunity. As to my return to Cambridge, this, though much desired, appears still very uncertain. Having a visit to make up the North River, I had intended pursuing my route that way to Boston, but from

⁴ Esther Duché. She soon became Hill's wife.

⁵ Apparently some such word as "go" has been omitted.

my last Letters from Philadelphia it appears not improbable but I may have to return there again, to spend the Summer with the Orphan family of my lately departed Friend, who are left in the most interesting situation imaginable, in a country which they cannot be persuaded to feel as their home.

Remember me also to Mr. & Mrs. Bigelow (?) and other friends at Cambridge, especially to Mr. Craig's family for whom I feel an encreasing regard. I think, if Miss Foster is fond of reading French, she would be much pleased with the *Abregé* of the Writings, if you should think so, Mr. Roby will present you a Copy for her use. I have also some charming Music which I promise myself much pleasure in handing to her, if I ever get back to Cambridge.

I beg you also to present my regards to your worthy Parents, to let me hear from you very soon, and believe me, my dear Sir——

Ever & affectly Your's

WILLM. HILL.

HUMANISM AND CHRISTIAN THOUGHT

BY THE REV. LEWIS FIELD HITE, A.M.

THERE is a wide-spread conviction among earnest and observant people that the world is facing a crisis of tremendous importance, if not overwhelming disaster; at the same time there is a deep-seated hope and expectation of the breaking of a new day. To many, threatening disaster is more perceptible, and apparently inevitable; while the hope and expectation seem rather to be rooted in desire and imagination than in fact.

The grounds of disturbing apprehension are not far to seek. Present industrial, economic, and social conditions seem to be tending to further depression. The concentration of capital in the development of enormous corporations, the rapid and inevitable development of machinery, and the extension of mass production more and more into the avenues of industry, are agencies which are giving to the comparatively few the money, the employment, and the purchasing power, while the rest of mankind are left helpless, or with scanty means of subsistence. Many look to revolution for relief; but it is hard to see how revolution, even if practicable, would change these conditions. The business of the world requires concentration of capital, the use of machinery, and mass production. No revolution could alter these requirements; and yet the fulfilment of these requirements involves idle capital and unemployment; and the central features of world-wide depression are idle capital and unemployment. In spite of the many remedial expedients that are now being tried, no one seems to have any idea of the way out; and this means despair and disaster.

For some, there is a gleam of promise in the possibility that motives of benevolence and altruism, rather than motives of self-interest, may control those in power, when in-

dustrial and economic tendencies have worked themselves out to complete unification and dominance. It is reassuring to point to the generous contributions of the wealthy and powerful to philanthropic and educational institutions as evidence of genuine interest in the public welfare. No doubt, the wealthy and the powerful have their fancies and their avocations as other men have; then too they may see that public benefactions are measures of good policy, in that they excite public admiration and confidence, and so avert public condemnation and action. We have of course the possible alternatives of use and profit; but we cannot neglect the fact that business has for its primary and direct object, as the condition of its existence and permanence, profit; and the pursuit of profit leads naturally to exploitation. These considerations must be kept in view, when we seek the assurance of moral forces.

If we turn to the moral situation, the prospect is equally serious and perplexing. It is generally recognized that an unparalleled confusion reigns in the world of thought and of moral principles. This confusion is one result of the passionate re-action, now so prevalent, against accepted modes of thought and conduct, branded as "outworn" and "traditional." The inevitable accompaniment of this confusion is the lowered moral level of the individual and of the community, and the flagrant lawlessness, which are ominous signs of the times. If we seek the deeper causes of these conditions, we find that they are rooted in the popular philosophy and in the irreligious temper of the age. The study of the history of philosophy and of the history of religion leads to generalizations which tend to universalize the facts of experience and to blot out distinctions. For the uncritical, the result is that definite views and definite modes of conduct are discredited, and treated as accidental or as conventional. The great need, as well as the indispensable condition of progress, is a fundamental, guiding principle, in the light of which the details of thought and conduct may be ordered, and life made harmonious and complete. Chris-

tianity is supposed to furnish such a principle; but the various and conflicting interpretations of Christianity and of religion have brought the same confusion into Christian thought that prevails in the moral life. The result has been that religion has been reduced to the level of emotive expansiveness and to benevolent activity, and Christianity has fallen back on the familiar generalities of traditional thought and language. Furthermore, the struggle for existence and for well-being is so severe that the minds of men are for the most part absorbed in the exigencies of daily life, so that economic and industrial problems tend to take the place of moral and religious interests.

In view of the conditions recited above there is much earnest effort in various quarters to appraise modern life and to discover ways and means for relief and progress. One proposal of fundamental importance and of wide popular interest is the attempted new development of Humanism. In the last few years, a constant stream of books has issued from the press treating in some way of Humanism, which is probably the most popular, if not the most significant, movement of the thought of the day. We have made a selection of the most recent books* on this subject, and shall endeavor to give some idea of the various modes of treatment represented therein. But inasmuch as Humanism is intimately connected with the drift of present day religious thought, we have added two books† which undertake to set forth the

**Humanism and America; Essays on the Outlook of Modern Civilization.* EDITED BY NORMAN FOERSTER. New York: Farrar and Rhinehart. 1930. 294 pp., 8vo. Price \$3.50.

The Critique of Humanism: A Symposium. EDITED BY C. HARTLEY GRATAN. New York: Brewer and Warren. 1930. 364 pp., 8vo. Price \$3.50.

Humanism: Another Battle Line. EDITED BY WILLIAM P. KING. Nashville, Tenn.: Cokesbury Press. 1931. 298 pp., 8vo. Price \$2.25.

†*Whither Christianity?* EDITED BY LYNN HAROLD HOUGH. New York: Harper and Brothers. 1929. 304 pp., 8vo. Price \$3.00.

Which Way Religion? BY PROF. HARRY F. WARD. New York: The Macmillan Company. 1931. 221 pp., 8vo. Price \$2.00.

present drift of Christianity. With one exception these books are made up of special essays by picked men, distinguished in their several lines; they are therefore presumed to be representative. "Humanism and America" is a constructive effort to set forth the principles of what is sometimes called the "New Humanism," specifically the Humanism most prominently represented by Irving Babbitt and Paul Elmer More. "The Critique of Humanism" is a criticism of "Humanism and America," and especially of Babbitt and More. "Humanism, Another Battle Line," is a somewhat independent criticism of Humanism in general, but especially of naturalistic Humanism. The two religious books — "Whither Christianity" and "Which Way Religion?" — are for the most part critical expositions of current religious opinion, with rather vague suggestions for progress.

Of all the books, the most important, especially for criticism, is "Humanism and America." Irving Babbitt and Paul Elmer More deal best with the nature of Humanism and the fundamental principles involved. Several devote themselves to literary criticism; they are Alan Reynolds Thompson, Robert Shafer, Harry Hayden Clark, Stanley P. Chase, and Gorham B. Munson. Frank Jewett Mather, Jr., in "The Plight of our Arts" criticizes the painting of the day. Sherlock Bronson Gass and Richard Lindley Brown deal with the educational aspects of Humanism. It may be said in general that the book is more effective in criticism than in constructive thought.

Humanism in the broad sense of the word is as old as humanity; men have always been interested in human life, not human life in the abstract, but in the life of the moment. To go back no further in the history of mankind, Homer and the Greek poets, Plato and the Greek philosophers, Virgil and the other Latin imitators of the Greeks were humanists; they were primarily interested in describing human life both in general and in particular. But in those

days human life was not isolated from the life of the world, still less from the life of the gods.

With the development of Christianity, and in its struggle against "the world, the flesh, and the devil," the main interest in human life was to separate it from the world and unite it with God. This led to the extremes of monasticism and to pre-occupation with religious exercises and interests, and especially with the interests of the Church. At the fall of Constantinople with the consequent dispersion of Greek scholars over Europe, the Greek and Latin classics became widely known. In Italy especially, and first of all, this infusion of new human interests excited a veritable revolution. The movement has been styled the Renaissance, and was essentially a turning from religious tradition to interest in the kind of life depicted and interpreted in the newly acquired literature. Strictly speaking, the Humanism of this period was a literary Humanism; but inevitably a deep-seated antagonism developed between this Humanism and the religion of the Church. This constantly growing antagonism was intensified and more broadly grounded with the on-coming of the scientific revolution of the sixteenth and seventeenth centuries. It was not so much the acquisition of new scientific facts as it was the development of a new spirit and method that gave a new character to Humanism, and at the same time sharpened the issue between it and religion. The spirit of the Renaissance was joy in the discovery of new views of human life; and these views were contrasted with tradition. In the scientific revolution new knowledge of the world was gained, and new methods of obtaining knowledge were proposed which were set in opposition to previous methods; with this a new point of view developed; confidence in man's ability to acquire knowledge for himself, without having to depend upon authority or revelation became the dominant motive. Leonardo da Vinci, Giordano Bruno, and Francis Bacon represented this spirit in various ways and degrees. Copernicus revived the old Greek heliocentric theory of Aristarchus, Galileo made use

of an improved telescope and made experiments to test received principles, Kepler demonstrated mathematically the laws of motion of the planets, Newton formulated the law of universal gravitation. These were the steps by which the scientific revolution advanced; they laid the foundations of a new and enlarged view of the physical universe, and developed the conception of natural order and system. Under these influences, Humanism took on a scientific and, to some extent, a cosmological character. Interest in human life was no longer confined to intellectual achievement and artistic expression, but extended to man's scientific possibilities and attainments. His self-importance and self-sufficiency were fortified, and his feeling of independence grew, in contrast with the principles of traditional and religious dependence.

The feeling of man's independence and creative self-sufficiency found sentimental and emotional expression in the extravagances of philosophical and literary Romanticism, partly a revolt against what was supposed to be the formal restrictions of classical models, and partly the assertion of unrestrained emotion and imagination. This gave Humanism its Romantic tinge and drift, which developed in defiance of all traditional and religious guidance. Humanism thus became the form of man's deliberate and approved mode of expressing the conviction that man's native impulses and capacities are to be trusted for the attainment of his best and highest estate. This was the conviction of which J. J. Rousseau became the literary representative, and this conviction has spread throughout all subsequent literary activity, within the Church and out. This is the permanent and deepest ground of the antagonism between Humanism and Religion. This antagonism has not been equally pronounced at all times, but it has been in the background a disturbing and disintegrating influence.

Humanism was more deeply intrenched and more widely diffused by the rapid extension of what for the want of a better term we may designate as Modernism. The scientific revolution of the sixteenth and seventeenth centuries was re-

enacted from a more vital point of view by the appearance and the prevalence of the doctrine of biological evolution. This doctrine connected man genetically with the lower animals, and the entire biological series was interpreted as the result of a continuous process. So man in origin and nature became in theory an integral part, and *merely* a part, of the animal world, and so was completely naturalized. To biological evolution was added cosmological evolution, and the view of the universe as a whole was brought under the simple formula of a progressive and continuous process from primæval matter to the most highly organized body, man included. This sweeping revolution had two effects: it made Humanism naturalistic, and it immensely increased the antagonism between Humanism and Religion. It also split the Humanists into two divisions, one deliberately naturalistic, the other distinctly humanistic. The latter is represented, defined, and defended in "Humanism and America." This type of Humanism undertakes to distinguish itself from religion on the one hand and "naturism" on the other. Naturism is the term used to designate the view that all things come from Nature, that is, from the nature of the physical world, and that the natural universe is all there is. This view is supposed to be inevitably imposed by natural science. The methods and achievements of natural science have so captivated modern thought that it has tended to become the prime and only source of enlightenment and authority for educated men. As long as these pretensions are unquestioned, the mind is in bondage. It is one of the tasks of the "New Humanism" to break these bonds. It is widely claimed and asserted that science has given us a new world. It is obviously true that science has given us many new and important things, and many new and important thoughts. But when it is said without qualification that science has given us a new world, we should take the statement cautiously and critically. First of all, the statement presupposes that there is general agreement as to what science is and what the world is, whereas the dif-

ferences of view here are very great and of fundamental importance. If we say, for example, that science is clarified and extended common sense, or that it is systematized knowledge, or that it is strictly speaking mechanics, vital and fundamental issues arise. On the other hand, if we say that the world is the material universe of bodies and their behavior, we raise the question of the existence and meaning of thought and spirit. When Humanism undertakes to distinguish itself from Naturism, these issues and questions become of critical importance.

Professor L. T. More, Dean of the Graduate School and Professor of Physics in the University of Cincinnati, author of "The Limitations of Science" and "The Dogma of Evolution," offers in the first chapter of "Humanism and America" a critical view of the nature and function of science. The chapter is headed "The Pretensions of Science." It is devoted to showing that scientists have in very serious measure abandoned their proper field and function, and strayed blindly into metaphysical problems. Admitting as a matter of course that scientists have a legitimate field, he argues that their proper field is the objective natural world, and that the method of science is observation and experimentation under the direction of reason in the field of sense objects. He inveighs against attempts to identify science with the whole body of sound knowledge, whereas science in the exact sense deals with measurable quantities which may be definitely ordered and calculated and so made subject to mathematical formulation. In other words, exact science is strictly speaking mechanics. Some, however, are prone to extend the limits of science so as to include the phenomena of life; the effect of this is to reduce life to mechanism, and to convert man into a machine. At this point Humanism asserts itself, and protests against the false pretension of science to include all knowledge, and thus blot out the distinction between man and nature, between humanism and naturism. When "the biologists of the nineteenth century, intoxicated with the delusion that the magic word

'evolution' was a key to unlock all the mysteries of the universe, . . . foisted on the world the idea that man is but a complicated physical and chemical machine, and . . . sought to discredit the dualistic philosophy of the Renaissance physicists," they degraded "Humanism into the pseudo-sciences of psychology and sociology." If, as Huxley did, we define "science as merely organized common sense," we *ipso facto* exclude from the body of science the larger part of theoretical physics, not to speak of the refinements of psycho-physics. In other words, we exclude, as utterly alien to common sense, the philosophy of atomism in all its applications. This is equivalent to saying that what we know as theoretical physics and chemistry is ruled out. It may be true that this is the legitimate consequence of defining science as mechanics, as our systematized knowledge of observable and measurable quantities, of bodies and their behavior. As a matter of fact, all these definitions and distinctions are more or less arbitrary and conventional. Knowledge is too intimate and complex, too rich in impulses and meanings, to permit such simple analysis. The real and fundamental difficulty which Humanism faces is that of making a clear distinction between man and nature. The history of philosophy, and especially the history of the controversy between Idealism and Realism, is enough to impress this lesson. Try for example to answer the question whether the blue sky belongs to man or to nature, and you will get a vivid, not to say baffling, idea of how complicated the answer is, and how arbitrary and conventional it is; it is very far from being organized common sense, and just as far from being systematized knowledge of observable and measurable quantities, from mechanics. Nevertheless, Humanism is quite right in repudiating the pretensions of science, and in helping men to throw off the yoke of the natural science and natural history methods. Professor More enforces these considerations by appeal to history. He shows that the Copernican astronomy, the experimental methods of Galileo, the mathematical achievements of Kep-

ler and Newton, led to the view that the world is a vast machine which operates according to fixed and known laws, demonstrable mechanical laws. The body of knowledge so created was acclaimed and claimed as science properly speaking, science in the sense of exact and systematized knowledge, the only knowledge which is reliable and authoritative. This claim and the wide-spread propaganda in its favor took possession of the public mind, and controlled the thinking of all classes. Only a few scattered critical philosophers, and the groups of dogmatic religionists held their ground and maintained their independence. Among the critics, A. B. Stallo in "Concepts and Theories of Modern Physics," and L. T. More in "The Limitations of Science" are conspicuous. Such criticism has led to a re-examination of the presuppositions and the fundamental principles of scientific procedure. In spite of its wonderful achievements, the mechanical ideal has been challenged as inadequate to the task of a philosophy of nature. The concepts of body, matter, mass, motion, force, energy, when persistently questioned as to their meaning, whether for common sense or for mechanics, dissolve into abstractions, and retain only conventional values for practical methods and results. Mechanics strictly speaking has no use for the entities to which it is meant to refer; its symbols and formulæ really apply merely to static series of configurations; just as differential calculus applies directly to discrete series of points or instants, but not to the continuous changes which it is supposed to measure.

If we push the science of physics beyond mechanics into the realm of natural philosophy, the case is even worse, for we get still further from the world of Humanism, and Humanism is concerned to show this to offset the pretensions of science and to set the mind free for Humanistic interests. As examples of this aberration, Professor More takes the theories of light and the theories of matter. He reminds us that Newton and Huyghens had two different theories of light, one the corpuscular theory and the other

the wave theory. The latter explained the phenomenon of interference. Although charged with retarding the science of light for a century, with the increasing complexity of atomic physics the corpuscular theory has been revived under the name of light "quanta," which are nothing but our old discredited friends the light corpuscles with still more unintelligible characters. These theories take us into a world which is utterly different from the world of the senses and common experience. To quote: "We have created fictitious æthers, atoms, and electrons which bear no resemblance to sensible bodies; light is alternately a stream of corpuscles, or waves, or quanta of energy, or even a mathematical symbol; . . . what one age proposes as a great advance is flung aside by the next, which makes a new hypothesis whose only fate is to be rejected."

On the basis of these symbols and fictions the scientific imagination has constructed a fictitious universe which has attractions for thought, but is strangely unlike the world as we know it. There are no apple trees in that world, no solid earth, no houses of brick and stone, but only exceedingly small electrons whirling with lightning speed around their protons. If then science gives us a world which is so totally different from the world we actually live in, we have reason to inquire first as to the meaning and validity of this strange world, and then consider its relation to our concrete human interests. Modern science attempts to establish more completely the monistic conception of the world; in its simplest form the monistic statement is, the world is a universe of matter in motion. This formula is somehow meant to include both life and thought, and to take the place of another and a rival statement, the world is a universe of matter, force, and spirit. In other words, modern science is fundamentally materialistic, and in this respect it is a highly developed form of theoretical physics. We should bear in mind that modern science goes back for its materialistic metaphysics to the old Greek atomic theory, which was a compromise between a radical monism and a thorough-

going pluralism, an attempt to think of the world as one and as many at the same time. Heraclitus observed that everything is in a process of change, and that one thing is unceasingly passing into another. Parmenides, on the other hand, held that a thing is what it is, and that change is an appearance; for him the world was one, unchanging, continuous, homogeneous body, without beginning or end in time. This is our natural, traditional, inevitable idea of what a body is. Empedocles combined the two views, and taught that the world consists of six unchanging elements, variously combined. The Pythagoreans maintained that the things of the world are various combinations of units; or to put it in their own terms, "things are numbers." These various and contrasting views forced the definite issue, either the world is one or it is many. Zeno's criticisms faced the alternative, and by using the principle of infinite divisibility he showed that if you think of the world as made up of units, of many parts, then each part will be so large as to be infinitely large or so small as to be nothing at all. In other words, according to the principle of infinite divisibility any unit, or part, will itself have an infinite number of parts, and so be infinitely large as measured by the number of parts. On the other hand, if the unit, or part, be so small as to have no parts, it will be just nothing. Either of these conclusions is absurd. In the one case we have no criterion by which to distinguish greater and less, in the other we have no world. It follows that we cannot consistently think of the world as made up of units, or parts, and therefore we must think of it as one in the Parmenidean sense, or else throw overboard all forms of materialism. We are faced, then, with the two horns of a dilemma: the Parmenidean world is absurd, because it rejects the evidence of the senses by which we know the world; the Pythagorean world is absurd because the principle of infinite divisibility makes every unit, or part, either infinitely large or nothing. In the face of this dilemma, early Greek thought was driven to the atomic theory by putting an arbitrary stop to division. The

formula for the atomic theory was first announced by Melissus, the Athenian general and disciple of Parmenides. He said: if things are many, then each must be what I say the One is. Leucippus accepted the requirement that each of the many things which make up the world must be a Parmenidean body, changeless, continuous, homogeneous, without beginning or end in time. This was the atom, so named because it was not to be cut or divided. Democritus by attributing motion to the atoms could say, the world is atoms in motion. This is the simple statement of the atomic theory, a radical pluralism and at the same time an infected monism. Epicurus adopted it and made it the basis of Epicurean metaphysics. Lucretius became its literary representative. Gassendi propagated it through the early period of modern philosophy. Dalton adopted it as the available means of interpreting his chemical experiments. Since then the theory has been immensely developed in modern chemistry. All the while it has been the basis of materialistic metaphysics and of the traditional philosophy of nature. More recently the theory has been modified by conceiving the atom no longer as a solid body of the Parmenidean type, but as a miniature solar system with electrons revolving around protons. But electrons and protons are still conceived as very minute bodies: or else as electric charges, or finally as electric particles. This last stage gets away from the idea of material body altogether, and ends in a particle of force, or energy, which is not the force or energy of any thing, and so is a pure abstraction. It appears then that the atom has been dissolved, and that the atomic theory has come to an end, passed into a body of meaningless abstractions. This digression into the history and analysis of the atomic theory has been appropriate and pertinent for the reason that this theory has been the basis of scientific thought about the nature of bodies ever since its formulation by early Greek philosophy more than 2300 years ago, and it has resulted in a view of the world and a method of thinking about the world which is thoroughly

antagonistic to the fundamental principles of human nature, namely, religion and moral freedom. This explains why it is that so many parents complain that when their sons and daughters go to college and come into intellectual contact with "scientific" thinking, they lose their religion and are thrown into moral confusion; in other words that they are so far dehumanized. A materialistic philosophy leads inevitably to intellectual and moral confusion. The truth is, the atom has been all along an invincible obstacle to clear thinking. Many attempts have been made to give it a proper motion, but these have led to confusion, or to transformation into force or energy. This points to a fundamental inconsistency in the conception, the arbitrary disregard of the principle of infinite divisibility inherent in its nature, and likewise the disregard of the principle of inertia involved in its definition. Leibniz recognized that the atom is subject to the principle of infinite divisibility, and by virtue of this principle he maintained that no material particle could be simple, or ultimate. This was a fundamental rejection of the atomic theory and with it all forms of materialism; but it left the nature of bodies in the field of mystery; and this is just what is done by the latest developments of the atomic theory. But as the atomic theory is basic in theoretical physics and chemistry, it dominates the prevailing philosophy of nature. In terms of this philosophy, the universe is a body of particles in motion. What the particles are, and whence the motion, are questions for which science has no answer. We should appreciate this situation when we are faced with the pretensions of science. We are justly impressed by the amazing achievements of mechanics, and many are equally impressed by the intellectual achievements of experimental and theoretical science. Too often science is identified with the latest scientific theories in this field; so that the range of science seems unlimited, and the idea has been propagated that scientific methods and results are overwhelming and authoritative. These pretensions of science need to be exposed by showing

the actual state of things when viewed in the light of a critical examination. The physicist of the present day is also a natural philosopher, his theories are metaphysical, and under the stimulus of these theories and with the aid of mathematical refinements physical science has floundered in an abyss of meaningless abstractions. This abysmal outcome has been vividly characterized by an advanced physicist, Professor P. W. Bridgman, in this remarkable paragraph: "The physicist thus finds himself in a world from which the bottom has dropped clean out; as he penetrates deeper and deeper it eludes him and fades away by the highly unsportsmanlike device of just becoming meaningless. No refinement of measurement will avail to carry him beyond the portals of this shadowy domain which he cannot even mention without logical inconsistency. A bound is thus forever set to the curiosity of the physicist. What is more, the mere existence of this bound means that he must give up his most cherished convictions and faith. The world is not a world of reason, understandable by the intellect of man, but as we penetrate ever deeper, the very law of cause and effect, which we had thought to be a formula to which we could force God Himself to subscribe, ceases to have meaning." It appears then that in physics, supposed to be after mathematics one of the most exact sciences, there is the same blank confusion that is so obvious and so ominous in religion and in morals.

If now we turn from the world of science to the world of nature, we find ourselves at home. The heavens above and the earth beneath, the waters of the sea, the rivers and running brooks, the mountains and hills and valleys and plains, the soil and plants and animals, all these are things of universal human interest and importance, and have ever been. Man's place in nature and nature's relation to man are perennial and exhaustless themes. Human nature and its environment, if taken in an unrestricted sense, is another expression for the entire universe. Humanism is the philosophy which makes human nature, human interest, hu-

man capacity, and human activity central. It is contrasted with naturalism, which is the philosophy which attempts to understand human nature in terms of the mechanistic and materialistic theory of the universe. According to this theory man is a machine, and human nature is subject to the established laws of the physical environment. In short, all his activities are determined by the nature of his reactions to his natural environment. Humanism is also contrasted with the philosophy of supernaturalism. It may not deny the existence or influence of God; but it insists that man is capable of proper self-direction and self-development, so that God's existence and influence may be ignored. Humanists differ as to the degree and kind of dependence of man upon the physical environment on the one hand, and upon God and the supernatural on the other.

Irving Babbitt in the chapter on "Humanism: An Essay on Definition," the second in the book, is tolerant and even affirmative with respect to the influence of religion upon human life; but he places the main emphasis upon man's power to direct and control his life in accordance with the principle of "Decorum," which is derived from, or at least associated with, the classic Greek idea of "Nothing too much." This power, "the will to control," is taken to be inherent in human nature, and is treated as all-sufficient. The attempt at definition turns out to be an attempt to distinguish Humanism from other philosophies of human life with which it has been confused. Humanism is that philosophy of life which observes the Law of Measure as its defining and determining principle; the opposing philosophies are naturalism, humanitarianism (sentimental and utilitarian), and modernism. Naturalism is antagonistic to the principle of free determination which is the essence of Humanism. Humanitarianism makes a fetish of free emotional expansiveness, whether in sentiment or in action, and is just the opposite of the law of measure. Humanitarianism is infected with the persuasion of man's native goodness, and this coheres with the utilitarian exploitation of

the "gospel of service." The penetrating comment on "this myth of man's natural goodness" is that we should be sure that "there has been no vital omission in the passage from the service of God to the service of man." "Unfortunately, a formidable mass of evidence has been accumulating . . . that, in the natural man as he exists in the real world and not in some romantic dreamland, the will to power is more than a match for the will to service." Modernism—a raw combination of naturalism, sentimentalism, utilitarianism, and egotistic effervescence—is anathema to Humanism because of the opposition between critical self-control and the worship of novelty. The meaning of Humanism is developed by contrast with these various philosophies and expressions of life, but in the end no precise definition appears beyond the announcement of certain general principles such as the law of "Decorum," the "law of measure," "Power of control," etc. Decorum is taken as the *sense* of fitness as well as fitness of conduct. The law of measure is derived from the classic Greek ideal of proportion and moderation. The power of control is identified with a principle of "Higher Immediacy" which is the "Higher will": it is super-rational and "has been associated in traditional Christianity not primarily with man's will, but with God's will in the form of grace." "The higher will must simply be accepted as a mystery that may be studied in its practical effects, but that, in its ultimate nature, is incapable of formulation." This higher immediacy and higher will may be known by contrast with the lower immediacy and lower will as a power of control. But to practise decorum, or the law of measure, or power of control, there is need of standards. These standards are established by the co-ordination of certain psychological functions, and especially by the co-operation of the imagination and reason. There is still no pronouncement of just what these standards are, but it is interesting to note the significant prescription as to how we should use the standards, once they are established. "One may say . . . that these standards should be pressed into the

service of the higher will with a view to improving a right direction on the emotions and expansive desires of the natural man." This is good and right as far as it goes, but the harmonious and complete moral life must extend beyond the emotions and expansive desires of the natural man; it must take in the sentiments, the ideas, the thinking, the principles and the prepossessions, the loves of the natural man. This extension of the range of the moral life is indicated by the reference to Plato's doctrine: "The supreme goal of ethical endeavor, as Plato pointed out long ago, is that men should come to like and dislike the right things." If we recognize that there are levels of like and dislike, this principle gives us the simple and complete formula for moral life, because it looks to the quality of love as the essence of life. Professor Hatcher acknowledges that Humanism is helped by the support of religion, but he seems to have only a vague idea of religion and has in mind only traditional Christianity. It is not enough to appeal to the "Gospel" and in particular to "the author of the Gospels" and to take "remembrance" as the essence of religion. We ought to give ourselves remembrance, but it involves also an even more important a true and definite idea of the object of worship. Professor Hatcher's discussion is interesting and stimulating, but it proceeds too much by way of criticism and contrast and not enough by way of positive construction.

Paul Henry More's chapter, "The Humility of Christian Science," is a protest against the extravagance of modern art theories and scientific theories. He exhibits the theories of Benedetto Croce and José Ortega as examples of the excesses to which unregulated self-expression may go. "Art," Croce declares, "which depends on morals or pleasure or philosophy is morals or pleasure or philosophy, and not art at all." The comment is that it is strange logic to argue that because art gives pleasure it is pleasure, and not art at all. Again he says: "The artist is always above himself morally and above science philosophically." In other words, art is independent and the artist is irresponsible.

art just absolutely *is*. "Art is intuition," not the vision of something, but pure vision. To put the definition in more words, "An inspiration inclosed in the circle of representation, that is art; and in it the aspiration exists solely by the representation, and the representation solely by the aspiration." The comment on this seems to apply to other phases of modernism; the words are interpreted to mean that "art is a spirit of pure creativeness, a reaching out towards a goal which is non-existent until visualized by the very act of reaching out." To this is significantly added, "I do not comprehend what is meant by aspiring towards that which is non-existent until we visualize it by aspiring."

The other prophet of "the young modernists," Señor Ortega, goes even further in the direction of absolutism. The theory of art as pure intuition he states in these words: "To rejoice or suffer with the human lot which a work of art may incidentally suggest or present to us, is a very different thing from the true artistic pleasure. More than that: this occupation with the human element of the work is essentially incompatible with pure æsthetic fruition." Again, "An artistic object is artistic only in the measure in which it ceases to be real." Mr. More brings out the meaning of this by the comment: "What else in fact is the meaning of those sapient critics, who might join me in repudiating the language of metaphysics, yet insist that in judging a picture we shall pay no heed to the subject represented but consider it as pure representation, or who say that the value of a work of art depends not at all on the character of the human experience put into it but only on the sincerity of self-expression?—as if there were some mystical virtue in self-expression even when the self has no experience worthy to be expressed." The *reductio ad absurdum* of this theory of art as pure intuition is that nothing is seen except the intuition itself, art has no object, and so no meaning.

With Professor A. N. Whitehead as protagonist, Mr. More sketches lightly the achievements of abstractionism.

No doubt Professor Whitehead is next successor to Kant as prince of abstractionists. His definition of God as the "principle of concretion," the inherent nature of all being to come to a focus in each thing, is a good example of what the habit of pursuing abstractions achieves. God is thus an abstract character, or the abstract nature of being, but not being itself. Another example of this kind is his reduction of all the real, concrete, things of the universe to "events." In this view, an event is not an attribute of the thing, not what happens to the thing, but the thing itself; what we are in the habit of considering the nature and qualities of the thing are really the nature and qualities of the event, the thing is the event, or rather the thing is a quality of the event. Such philosophy of religion and such metaphysics lead out of the world of common sense altogether, and into the realm of abstractions where only the over-strained intellect can dwell with satisfaction.

We have dwelt on these first three chapters of the book for the reason that they seem to deal most concisely with the background and essential character of Humanism. The remaining chapters add many keen observations upon various phases of the life and thought of our age. For the most part the comment is not only critical but condemnatory; the impression is given that the intellectual, moral, and artistic level of the age is low. Professor Whitehead is cited as authority for the statement that our intellectual and spiritual level is lower than it has ever been since the Dark Ages. In Mr. G. R. Elliott's chapter on "The Pride of Modernity," he points to the pride of spiritual immediacy as the modernistic fetish. Another trait of modernism is that "Today many persons who religiously swallow the authority of science, who religiously believe that Einsteinism is true and wish they could understand what it means, reject all authority in religion." For the modernist, with blind emphasis upon the immediacy of spiritual values, Deity is fast disappearing into human nature. "A common type of minister deprecates the spread of atheism, while

confidently advocating the very doctrine that fosters it." T. S. Eliot, in the chapter on "Religion without Humanism," urges that religion needs Humanism as an outside critic; on the other hand Humanism without religion would be sterile. He observes that it is from the liberal theologians that we hear most about "science and religion"; "it is they who pay, and lead the flock to pay, that exaggerated devotion to science which the true humanist deplores." "On the one hand the liberal theologian tends to pay homage to an illusory divinity called 'science,' and the advanced scientist tends to pay homage to an equally vague 'religion.'" It is supposed that by science yielding points to religion, and religion yielding points to science, a comfortable equilibrium will be established. "But this apparent approximation of science and religion, . . . is a delusion. The meeting is a mere cancellation to zero. Nothing positive is attained by reciprocal surrender." "Both parties, the liberal theologian and the scientist, are deficient in humanism." Frank Jewett Mather, Jr., writes critically and disparagingly of "The Plight of our Arts"; in the same vein Alan Reynolds Thompson writes of "The Dilemma of Modern Tragedy." Robert Shafer writes of "An American Tragedy," an interesting study and criticism of Theodore Dreiser. Harry Hayden Clark has a long chapter on "Pandora's Box in American Fiction," and Stanley P. Chase a chapter on "Dionysus in Dismay." Both together give us an interesting glimpse of present day fiction, with sketches and estimates of a host of writers. Gorham B. Munson writes on "Our Critical Spokesmen," giving us brief studies of Stuart P. Sherman, Joel Elias Spingarn, Van Wyck Brooks, H. L. Mencken, Walter Lippmann, T. S. Eliot, and one or two others. These are selected as typical representatives of different phases of modernism, and are critically estimated in accordance with what are taken to be sound and permanent principles. These principles, however, are not specifically stated, but merely suggested. The three remaining chapters have already been characterized;

somewhat more constructive in effort, they deal with particular phases of the Humanistic enterprise. It is both fitting and significant that a book on Humanism should end with an essay on education. At the present day, education is in as much confusion as philosophy, morals, and religion. Humanism recognizes the confusion, but in the face of it has only criticism and vague suggestions. It is natural and inevitable, therefore, that Humanism itself should be made a target for criticism.

"The Critique of Humanism" undertakes a destructive criticism of "The New Humanism," but more particularly of Babbitt and More. Inasmuch as "Humanism and America" was inspired by opposition to naturalism and modernism, the critics inevitably appear as naturalistic and modernistic apologists and champions. As a consequence the criticism seems to be characteristically gratuitous and captious; this is especially the case with the criticism of Babbitt and More. Nevertheless, there is much interesting and significant discussion of men and ideas, which is helpful in bringing the reader into the world of modern thought and into the presence of many critical problems. The partisan character of the criticism leads away from the direct statement and discussion of the fundamental principles or of the presuppositions of the writers. There is an obvious lack of any positive statement and development of naturalism and modernism; perhaps some at least of the writers would disclaim any wholesale acceptance of either, for as a matter of fact they are in substantial agreement with the criticisms made by the writers in "Humanism and America." Space forbids any detailed consideration of the several chapters, thirteen in all, but without invidious comparison a few of the chapters merit specific attention.

Henry Hazlitt departs from personal criticism to give a section on the theory of value. He cites the theories of Bertrand Russell, John Dewey, and I. A. Richards. These theories hold that value springs from desire; what is desired has value, and is given value by being desired. But

desires conflict and therefore values must be selected, classified, and ordered on some scale. This is the identical problem which the Epicureans faced and failed to solve. Mr. Hazlitt says: "A sound theory of values will be 'naturalistic' in that it will be neither exclusively 'human' . . . nor will it be supernatural." He recognizes that the above theories are not satisfactory, but he thinks they are moving in "a fruitful direction." What is needed is the acceptance of some desire which is judged to be supreme; then what is desired will have supreme value, and will be the standard. Perhaps the most significant piece of criticism in the book is Allen Tate's chapter on "The Fallacy of Humanism." He submits statements of Foerster, Babbitt, and More to critical analysis and refutation. He undertakes to show these humanists do not make clear the distinction between humanism and naturalism, and so that they are really naturalists. This points to a fundamental weakness in the humanistic discussion. However, Mr. Tate's criticism is not convincing. His dialectic, though keen, is too much a juggling with abstractions. Yvor Winters and Lewis Mumford have good chapters, the one on "Poetry, Morality, and Criticism," the other an essay "Towards an Organic Humanism." Mr. Winters writes interestingly about the nature of poetry, incidentally and vaguely about morality, and too personally about criticism. His critical shafts are aimed especially at More and Babbitt. Perhaps the most serious charge made by Mr. Winters and his colleagues is that More and Babbitt direct their attacks upon a group of inferior writers, and ignore those of real importance. It may be fair to suggest that More and Babbitt are as good judges of what is representative as are Mr. Winters and his fellow critics. If a glance at half a dozen pages of any of these story writers revealed hopeless inferiority, it would turn out that both of these groups of critics are right. Mr. Mumford contrasts rather lightly the "New Humanism" with the "New Mechanism," and undertakes to supplement these "partial" philosophies by the con-

ception of organism. He suggests the possibility that a larger view of the world and of life would organize the human personality, and that "An organic attitude towards life can truly be humanism." On the whole, the book is well worth reading, both for its criticisms of persons and for its discussion of ideas and principles; but the meaning of "Humanism" and anti-humanism remains as obscure as ever.

"Humanism: Another Battle Line" calls only for brief remark. The ten chapters are written by men of distinction who are well acquainted with their respective fields; but none of them rises above the common-place level. There is much wholesome comment and criticism, but little discussion of background and fundamentals, notably in religion. The field of Humanism is analyzed, and aspects of it characterized; but no guiding principle directs the discussion.

The two religious books, "Whither Christianity" and "Which Way Religion," survey the field of Christian thought, but more by contrast than by direct exposition. The background is the thought which proceeds from the natural sciences and from the presuppositions of naturalism; this is the ground of contrast. Strictly speaking there is little distinctive Christian thought in either book; both reflect the Unitarian drift in all the Protestant denominations. Religion is conceived so vaguely that it may be identified with almost any dominant interest, especially with the interest called "Humanism." There is much interesting discussion and criticism of historical conditions and present trends, for the most part as chaotic and as needing correction and direction; but the positive and constructive suggestions are expressed in vague generalities. Mr. Ward's book is the more constructive of the two. He writes with earnestness and conviction. Taking the idea of "an ethical religion" as his constructive principle, he identifies it with the "religion of Jesus"; and with this as his standard of comparison, he denounces the Protestantism of the day as worldly and anti-social. His ethical religion is really the

ethical process, and is hardly more than atheism, for the ethical process is co-operative effort and achievement.

On the whole, all the books are negative or reactionary in substance and spirit; existing conditions are condemned and these are taken as the basis of contrast with vague predictions of improvement and progress. In this reactionary attitude the forward looking effort is as chaotic as the existing conditions which are condemned. No fundamental, guiding principle is recognized or made use of. This means that no consistent philosophy of life or of the world is made available. All the books have been read with a certain interest and sympathy, historical and human; at the same time with a constant recognition of the lack of spiritual light which would direct thought and effort.

There is, however, in the world at the present time a light and a guiding principle available to all who will look for it in the right way. There is a system of philosophy which is a philosophy of the universe, not merely a philosophy of some part of it, like the philosophy of nature or the philosophy of man, for example. We have in the writings of Emanuel Swedenborg simple statements of the principles of this philosophy. First of all we have the comprehensive statement that the universe consists of three distinct realms; the Divine, the spiritual, and the natural. This is the traditional view and agrees with the doctrine of the "New Humanism." It seems contrary to the monistic view that the universe is in some sense and at bottom one; but it has been difficult to maintain the monistic view, because of the contrariety of mind and matter. As a consequence, monism has taken one of two forms, materialism or idealism; in other words, the universe is either a world of matter, i.e., of material bodies, or it is a world of spirit and of spiritual beings. The traditional Christian doctrine of creation made the universe spiritual in principle, but it did not succeed in overcoming the opposition between matter and spirit. Quite apart from the difficulties encountered in the history of philosophy, it seems to common sense manifestly

absurd to say that the sun, moon, and stars, and rocks, and the bodies of animals and plants are spiritual. Since the days of Parmenides, the notion of body has been fundamental in Greek and Christian thought, and this in spite of the efforts of Plato, Plotinus, Leibniz, and the modern idealists to construct the notion, or to analyze it out of existence.

Swedenborg's view looks like a kind of trinalism which is abhorrent to consistent thinking, as certainly the traditional form of this trinalism has been. Traditional philosophy has pretty well settled down to the acceptance of the dualism of matter and spirit. But Swedenborg has another statement which resolves both trinalism and dualism; the statement is that love is the life of man, and from this he passes to the statement that love itself is life itself, and consequently love itself is God. From this position, Swedenborg proceeds to develop a philosophy of the universe which is a fundamental monism, for in the view of this philosophy *the universe is love*. But this statement implies a more complete conception than ordinary of what love is. Different from the "One" of Plotinus, love is not transcendent to thought or to consciousness. The One of Plotinus is unintelligible, and was meant to be; but for Swedenborg love is intelligence, or to put it in ordinary terms, love sees. In just this, Swedenborg differs from Plotinus, and fundamentally from mysticism; in view of this difference, Swedenborg was clearly and certainly not a mystic. Swedenborg's formula is, love and wisdom are not two but one, and that one is love. In other words, wisdom is the wisdom of love. Wisdom is in a sense the quality or function of love; perhaps, like Spinoza's "attribute," that which the intellect perceives of love as its essence. The difficulty about saying love is *that which* sees is that it involves the notion of substance, first clearly formulated by Aristotle. The metaphysics of substance is too complicated for even a brief sketch on this occasion. Modern discussion, that for example in Bertrand Russell's "The Philoso-

phy of Leibniz," shows that the notion of substance fails to meet the requirements of clear thinking. However satisfactory and convenient for ordinary purposes, it must be given up as a fundamental principle of metaphysics, and we must try to understand the world in other terms.

Swedenborg's philosophy of love meets this requirement. Although he makes frequent and constant use of the notion of substance, he departs from the Aristotelian form of this notion. He does indeed say that love is substance, or more strictly love itself is substance itself, and this is defining love in terms of substance; but his thought is more exactly expressed by saying, substance is love, and this is defining substance in terms of love. When he says that love itself is substance itself, this implies that substance itself is love itself. To say that love is substance is the Aristotelian form; but to say "substance is love" defines substance in terms of love, reverses the Aristotelian form, and gives the basis of a new metaphysics. If now we ask, as the situation requires, what is love, the answer is, look and see: for love is the complex of states and activities which we see when we look within; but it is an organized complex. Love is the life which man is. In other words, love is the man and man is love. But it may be said that man is in the same sense wisdom, which is the Aristotelian doctrine, and really the traditional Christian doctrine. This brings us again to the consideration of the relation between love and wisdom. We have already cited Swedenborg's statement, love and wisdom are one. This oneness is a distinct oneness, that is, they are distinguishable in thought, but not separate in existence. The notion of substance is so inveterate in our habits of thinking, that it is very difficult to conceive love and wisdom as one, except in terms of substance and quality; but substance is one thing and its qualities another. It is alien to this philosophy to try to think of love apart from wisdom, of love as now seeing and now not seeing, as now wise and now not wise. Love and wisdom are conjointly active. Love is not active otherwise than as wisdom,

and wisdom is not active otherwise than as the activity of love. But love and wisdom are conjointly active in accomplishing a purpose, in performing a use. In other words, love and wisdom are both actual in use. The ultimate terms of reality are then Love, Wisdom, and Use. Adopting Aristotelian terminology, we might say love is substance; wisdom, form; and use, their conjoint activity, operation, in accomplishing a purpose. In spite of the difficulty of using the word love in apparently two senses, the nature of love requires us to affirm that these three are one and that that one is love. If we say that the same thing is loving, wise, and active, we re-introduce the notion of substance, which we have found to be futile. It seems next to impossible to avoid using this notion, because it is so ingrained in our thought and speech, but a little analysis of its nature and history may free us from this habit. According to Spinoza's definition, substance is that which exists of itself and is conceived through itself. This definition makes substance an underived and ultimate category, and in this respect it is identical with Aristotle's substance. But this is a matter of definition, and the definition makes existence prior to thought, which was the doctrine of Plotinus and is the essence of mysticism. Swedenborg's doctrine is neither Aristotelianism nor mysticism. Love is at once feeling, thought and act. The best equivalent of the word love in our modern philosophical vocabulary is "*experience*." The whole history of philosophy records the work of analyzing experience. Language has been built up on the results of this analysis. All our words refer to observed and recognized qualities, characters, states of experience. In this use, we enlarge the meaning of experience to accord with the enlarged meaning of love. The idealistic thesis, that reality is experience, is another but not so proper way of saying that the universe is love; for all experience when analyzed is seen to be the experience of love; and in our knowledge, all experience is related to human experience. In Swedenborg, the word "love" in the fullest human sense refers to

the man as a whole; the man is love, and love is the man. This appears in the analysis of love. Love contains, or rather is, impulse, effort, emotion, feeling, desire, purpose, will, volition, sensation, perception, idea, imagination, thought, intelligence, wisdom; all these terms refer to states or activities of love, or to love in these states and activities. If any one of these is considered, it will be found to involve all the others. For example, emotion has an object which is the excitant, and which is desired or avoided with a certain quality of feeling; the object is perceived, and judged in a context of thought as capable of giving satisfaction or dissatisfaction, and made a purpose to be attained. This analysis indicates the complexity of conscious life, that is, of human love. Augustine used this method in analyzing the complexity of doubt to arrive at his idea of personality, and applied the result of this analysis in his exposition of the nature of God. All these words and a host of others refer to states of the complex which we are calling love. But it is of critical philosophical and religious importance to observe that this complexity is organic, and not a mere aggregate of states, qualities, or functions. The organizing principle is the relation of more comprehensive love to the less comprehensive. Love, wisdom, thought, affection, desire, effort, etc., may be more or less comprehensive. The love of science, for instance, comprehends, includes, and indeed develops, the love of biology, physics, mathematics, and so on. The love of mathematics, again, comprehends and includes the love of arithmetic, algebra, geometry, and the various other branches. So the love of arithmetic comprehends, inspires, infills, and generates the love of the several arithmetical operations, and these operations as actually performed are activities of love. In these and in innumerable other cases, the more comprehensive love is present and operative in all the succeeding less comprehensive, as each more comprehensive love is present and operative in the next following less comprehensive. This presence and operation of the more comprehensive love in the less is

a general and essential character of all love. It is well illustrated in the case of music, as Professor Royce so well showed. He points out as a universal character of music, that the whole melody is in each note, and each note is a note of the whole melody; this must be so that the note be a note of the melody. Such is the nature of melody and such is the nature of music. The importance of this illustration is, that it shows the nature of the presence of a more comprehensive love in a less comprehensive. In other words, it shows the nature of spiritual presence in general. On this principle, a comprehensive thought may be present and operative in a less comprehensive. The philosophy of Plotinus was developed on this principle. Somewhat similar was the mediæval doctrine, that the order of logical generality is parallel with the grades of reality from the highest, intensest, and fullest, to the lowest and least particular.

Another observed property of love which is of characteristic importance is its self-projected activity. Plato taught that love is the love of something; and he argued on this ground that love is not a god in the Greek sense. But he made love a series of steps from the beauty of bodies, the beauty of character, the beauty of the soul, to the apprehension of absolute beauty; and the experience of absolute beauty is then seen to be the experience of absolute love. This is the highest point of Plato's doctrine of love. Swedenborg, also, teaches that love is the love of something, something other than itself, but he adds that it is the nature of love to create from itself this other. This means that love is the process of creating, and that this process is a process of self-projection, which is exemplified on a finite scale in our own experience of forming a purpose. But that which is created, self-projected by love, is itself love, not other than love, just as we project a given state of love as an end to be realized; the end is love from first to last. The self-projected love is, however, *other* in the sense that it is a less comprehensive love, which in the case of the act

of the Divine Love is a finite love. The Divine Love is universal, all-comprehending, and infinite in the sense of having infinite things in it; and it is the nature of this love that it does not exist otherwise than in others created from itself. It is the nature of this love therefore that accounts for the created universe, and gives us the basis for understanding the doctrine that the Universe is love in the sense that it is a system of loves from the greatest to the least. More than this it enables us to see the truth of the Gospel statement, that God so loved the world that He gave His only begotten Son that the world through Him should be saved. We should have to look to history to show that the world was at that time on the point of being lost and was in eminent need of being saved.

Swedenborg gives the most complete account of that salvation and of how it was accomplished. But for the moment we confine our attention to the fact that this love of saving was a quality, a state, and a projection of the infinite love which is God the Father. The Son is the only begotten in the sense that He is the one and only real and complete, actual love of the whole human race. In the Incarnation and in the Glorification we have the process in which God the Father became fully present and operative in the Lord Jesus Christ of history. In the Glorification, the universal, all-comprehensive, infinite Love which is God became completely one with the love of saving men. Man is the unique result of the final and eternal act of creation, and in man the creative love is most fully present and operative in creation. In the Incarnation and in the Glorification, God's creative love of man became one with His love of saving. In His work when He was on earth and in Christian history the Lord saved men by bringing the knowledge of God to the full natural apprehension of men; and men were saved according as they made use of this knowledge in rational choice. But in the course of time men abused this privilege of rational choice, and made this naturally apprehended knowledge of God ineffectual as a means of salvation. To

save men from destruction by this perversion of rational freedom, the Lord provided a new means of approach by revealing through Emanuel Swedenborg the spiritual truth contained by correspondence in His Word to the spiritual apprehension of men, so that now men may in the exercise of spiritual rational freedom go to Swedenborg's works and through the doctrines contained therein find in the Bible the spiritual truth which is given in the letter. In this way, the Lord has provided the means of saving men on the spiritual rational level. His presence and operation in man's life at this level is what we call His Second Coming. Those who avail themselves of this means, He is forming into His New Christian Church; and our New-Church organization, which we style "The Church of the New Jerusalem," is the body of those who profess to believe the truth of the Second Coming, and to be living in the light of it. This Second Coming and the New Church which it constitutes are described in the Book of Revelation under the figure of the descent of the New Jerusalem. That the conditions which these doctrines affirm were and are actual, we again appeal to history to show.

The books under review give ample testimony that the present state of Christianity and of civilization is desperate. No doubt the conditions are very confused and complicated. Perhaps we are too much immersed in them to recognize the general trend, if any. The rationalized naturalism of the day has reduced the Bible to an imperfect history of an obscure race, even if it has enlarged our knowledge of its history and of its literature; its character as the Word of God has been discredited, and as a consequence its common use as the Lord's Word to men has been discontinued. The Lord has been removed from His place in Christian thought as the veritable Son of God and as the Divine Mediator and Savior, and has been left only with the character of a man, good and wise for his day. It is true that there is some remnant of the traditional "Jesus worship," but it is for the most part vague, artificial, and per-

functory. There is no well grounded prospect that this worship will continue to be effective when rationalistic naturalism has done its work more fully. There is abundant evidence that men of modern temper are turning away from religion to science as the real source of safe and helpful guidance. All this is saying that religion and Christianity are fast disappearing from the lives of men, and the various forms of humanism and humanitarianism are taking their place. This picture is dark enough, but it is no darker than that painted by both friends and foes. If we try to take a dispassionate and impartial view of the situation, quite apart from criticism, propaganda, and ordinary comment, it presents a very puzzling aspect. It is difficult to make out the value and importance of the various motives, activities, and movements which are now crowding the world's stage. We naturally look for evidences of the Second Coming, and are apt to select those features which agree with our preconceptions, but when these features are judged in their proper context, they fail to give much assurance. It seems to be the fact that humanitarian sympathy and effort are more common and more effective than ever before in the history of the world; but this may be because the need is greater. No doubt there is more or less traditional Christian sentiment in these efforts; but the real question is, how much positive religion there is in it. It is this feature that will determine the outcome. The lack of religion is fatal; but intellectual confusion and lack of moral conviction bring men to despair and to lawlessness. Under these conditions self-interest prevails and self-satisfaction is sought recklessly; vice and crime have no inner check and become rampant. These consequences are flagrantly exemplified today. It seems clear that without some new light, and without some firmly guiding principles, the prospect is well nigh hopeless, as the testimony of close and well informed observation shows.

It is certain that for the re-establishment of religion and Christianity men need a new idea of God, and a new idea

of man. The present tendency to apply the word God to a universal essence or force as somehow pervading the world, is in effect a denial of God's existence, and is one form of the assertion that nature is all there is. On the other hand, the traditional anthropomorphic idea of God, in spite of its historic efficacy, is unhesitatingly repudiated by modern thought. It was always a characteristically natural idea, and could but fail to satisfy the demands of the rational mind. What men need today for their salvation is a spiritual idea both of God and of man. The idea of God as love is a spiritual idea; love is the fundamental spiritual fact in the universe. The idea of God as universal, all-comprehending, infinite love is a spiritual idea. Swedenborg gives us a genuinely spiritual idea of man when he says, men and angels are loves and wisdoms. This idea of God and man enables us to think rationally and spiritually of the relation between God and man. God as universal, all-comprehending love can be thought of as present and operative in man just as any more comprehensive love may be thought of as present and operative in a less comprehensive love, as was shown above. This relation of a more comprehensive to a less comprehensive love gives the real meaning of Swedenborg's statement that the Divine is the same in greatest and in least. An adequate interpretation of this statement would call for a sketch of Swedenborg's doctrine of creation, but space does not permit. What we need to apprehend for the moment is, that the Lord as the Divine love of men is the universal, all-comprehending, infinite love which is God. The qualities of this love are fully revealed in the spiritual truth of the Word. As was shown above, this love is all-seeing and all-powerful. The doctrine that love is man leads to the doctrine that God is man, and this brings God from metaphysics into religion, for religion requires a personal relationship between God and man. The Divine love is also the Divine Man, which has always been the proper object of man's worship. In view of the nature of love and of man,

we may now see and feel assured that this Divine Man, as infinite love, wisdom, and power, is present and operative in us in the most intimately personal way; His Spirit quickens our spirits and gives life to our bodies. This is the God the world needs; men need to learn the laws of His love and wisdom, and to make these laws the rules of daily living. There is much talk these days of the law of love, and we are taught that on "these two commandments" (the command to love the Lord, and the command to love one's neighbor as oneself) "hang all the law and the prophets." The whole law of Christian life, in fact the whole law of any good life, is condensed in the single statement that the Lord's love in us is the love of others, and that we receive and express that love in loving others, i.e., in our love of others. Swedenborg's formula is, love to the Lord and to the neighbor. The significance of this formula is that we look to the Lord for the love which is our life, and we receive that love in acknowledging Him as the source of it and in our act of loving the neighbor. To receive and express the Lord's love in our love for others is the whole duty of man. The Lord loves others in and through us, and He loves us in and through others. It is this love that binds; and this love is religion. When the full nature of this love is understood, it is seen to be the religion which the world needs, and is the religion which will save the world.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

THE ONE SPIRITUAL PRINCIPLE

It is the fashion of the day in some quarters to disavow and reject all authoritative principles, which would restrict or control the natural impulses or the whims of the moment. In spite of the mental and spiritual conflicts that arise from this disposition, the attempt has been made to justify it by applying the terms individuality and self-expression to the character which develops this philosophy of human nature. But this philosophy itself really declares a principle, the principle of self-assertion; so that those who profess to abhor principles in general, find themselves in the absurd position of professing to reject all principles, while at the same time actually adopting a principle as binding and as authoritative as the "law of decorum", or the "law of measure". This is evidence, if evidence were needed in a matter so obvious, that no human life is possible without some guiding principle, even if the principle be that there is no principle. This follows from the fact that human life is rational and free, and so its course is the result of choice, for choice implies ground and direction. But ground and direction constitute the principles which determine the beginning and the end of the act. In other words, the exercise of freedom and rationality involves *a guiding principle*.

The confusion and misdirection of the lives of men today is due to the unstable and perverse character of the principles adopted. The law of self-expression and self-assertion is subject to the character of the self to be expressed, and the outcome varies as the self may be crude, or vicious, or cultivated, and morally and spiritually developed. So that the quality of the self-expression or the self-assertion will be good or bad according to *the quality of the self*. It is the self, therefore, that needs to be determined, and the development of the self

is determined by the guiding principle, or principles, chosen and adopted, whether instinctively or deliberately.

When we undertake to analyze, discipline, and develop the self, *i.e.*, apply our principles, we come face to face with a baffling degree of complexity, which the natural philosophers and the psychologists of all ages have failed to penetrate beyond the surface. The psychologists tell us many interesting and important things about the multiple selves in one personality; and even to ordinary observation and reflection, we seem to have as many selves as we have interests, or perhaps dominant interests. These interests develop *habits* which are judged, approved or condemned, according to accepted principles. All these interests are interests of the self, and the self is supposed to be expressed in the habits as the significant part of behavior.

In view of this complexity and variety, it is pertinent to ask, what is *the real self*? The attempt to answer this question has led to a distinction which the Christian religion has made fundamental and familiar, the distinction between the natural self and the reformed and regenerated self, the spiritual self. The distinction, however, in the minds of many has been too often more one of words than of fact. The spiritual self has usually been apprehended as the religious self in contrast with the sensual and worldly self. But the word *spiritual* is used vaguely, and is little more than a confused reference to religious feeling, emotion, sentiment, and desire, which are in large part mere egotistic effervescence. All this is, or may be, only a character of the natural self, and in the strict religious sense of the word not spiritual at all. But apart from this distinction, the usual, proper self, is *one's ruling love*, the love to which one refers all his mental states, his feelings, his emotions, his sentiments, his desires, his interests; it is the "I myself". Defined in terms of its object, the ruling love is the love of one's well-being, taken in its whole extent.

One of the properties of the ruling love is *the feeling of being one's self*. This feeling is a fact of consciousness,—all men have the feeling; but, nevertheless, it is not a fact of man's real nature, but of his apparent nature; it is a gift which is imparted

in the creative act, and is *given* in the nature of the love which man is. At this point we must consider the relation between love itself, underived, absolute love, which is the Lord, and the finite human love which is man. A deeper analysis and understanding of the nature of love as we know it enables us to identify three properties or functions which belong to the constitution of all love; these are self-projection, self-representation, and self-realization. So that we may say that love is a self-projective, self-representative, and self-realizing system. We may observe these functions in the ordinary process of forming and realizing a purpose. The Lord's character as Creator and man's character as creature imply that the love which man is has its origin in the Divine Love, and is the finite self-representative and self-realizing projection of the Divine Love; somewhat as a note is a projection of the melody, or as the end is a projection of the love which desires it. This projected love gets all its qualities, characters, properties, and capacities from the projecting Love. One of these properties is the feeling of being one's self. This feeling may be called man's *ownhood*, the peculiar possession which makes man to be for himself an individual; without this feeling man would not be man, a self-conscious being.

If now man takes this feeling as underived, and as referring to a real and inherent property of his nature, taking the appearance as the reality, and makes this attitude and interpretation the principle of his life, he becomes thereby a perverted self, and a *merely natural man*, with spiritual life rejected and abandoned. In this process, we have the origin of evil, and in Christian language the Fall of man. The Lord in His infinite Love and Mercy continues to give man this feeling, although he perverts it, and continues to give him all the fulness of life of which he is capable. Nevertheless, in so far as man continues to live immersed in this perverted self, he is a lost soul, incapable of rising from the natural to the spiritual level. Christianity was provided as a means of his salvation from this condition, and was effective in liberating him from bondage to natural evils by giving him a more definite and a more complete

natural knowledge of God and of man's relation to God, in case he made the right use of this knowledge. But man's natural rational faculty had yet to be developed, so that he might understand the world better and be able to apply this knowledge to the conduct of life, and thereby form a character which would serve as a basis for a distinct development of his spiritual rationality. This purpose, however, was miserably defeated, for in course of his Christian development man perverted his natural rational powers to selfish and worldly ends, and constructed systems of philosophy—materialistic, naturalistic, and rationalistic—which worked out systematically the principle of man's independence and self-sufficiency, and therein ignored and rejected all religion, Christianity included. So man was again on the brink of utter moral and spiritual destruction and extinction.

To meet this situation, the Lord revealed Himself to man's spiritual rational understanding and life by making known the spiritual truth of His Word. The fundamental moral and spiritual principle of this truth is that the Lord's universal love of men is received in rational freedom by men as the love of others and is expressed in life for the good of others. This is the one supreme moral and spiritual principle; all other principles of human life grow directly or indirectly out of it.

The principles of human life are either spiritual or natural, and it is of critical importance to distinguish these in practical life. It will help to consider some examples. It is natural to eat when we are hungry, to sleep when we are tired, to seek shelter from the cold blasts and from the scorching sun, and so in innumerable other cases; in general, it is natural to express our spontaneous impulses and to seek satisfaction for our spontaneous desires. We call these the laws of our natural life, and we make it a principle to live in accordance with them. But we also make it a principle to regulate our impulses and desires, and in doing this we choose some and reject others on grounds which we judge valid and sufficient. We repress and reject the desire to lie, to steal, to kill, etc., because it involves injury to others; we repress the impulse to over-indulgence, because

the consequences are injurious to ourselves directly and to others indirectly. In these and many such cases we make a distinction between the interests of self and the welfare of others, and this distinction gives us the basis for the principle that we should have respect to others in everything we do. This principle is fully expressed in the law of love to the neighbor; and we distinguish love to the neighbor from self love as a matter of fundamental moral and spiritual importance.

We appreciate this more fully when we see more deeply into the nature of love. In the larger sense, love is the fundamental spiritual fact in the universe; it is the universal motive and directive power. Love is of innumerable kinds and degrees, but Love in the supreme degree gives existence and character to all other loves; it is all-comprehensive; it is omnipresent with its creative energies in all the lower loves. Men are certain kinds and degrees of love and wisdom. Love and wisdom at their fountain head are pure and good; but men in the exercise of freedom and rationality pervert the love which gives them being and which they were created to use, and they do this in seeking their own private ends and satisfaction irrespective of the rights and welfare of others. In all cases, it is the law of love which operates. This law is variously observed and expressed. It is written, "Thou shalt love thy neighbor as thyself"; also, "Thou shalt love the Lord thy God and Him only shalt thou serve". We read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all mind, and with all thy strength; and thy neighbor as thyself"; and it is added, "on these two commandments hang all the law and the prophets". This is another way of saying that the law of love sums up the entire Word of God to men, and that this law comprehends the whole duty of man. The Christian religion enjoins this law, the moral life of mankind has always observed it in some degree.

If this law of love were understood and applied as a distinctly spiritual principle, it would make a complete revolution in the personal and community life of the world. The moral and social significance of the law is obvious, but it takes extraor-

dinary effort to appreciate its spiritual character. Domestic and social love of others is variously exemplified in every day conduct, especially in the polite forms of cultivated society; but self-seeking, the pursuit of self-satisfaction, the pursuit of worldly recognition, position, and influence are at the same time operative and conspicuous. The spiritual love of others, even where present and operative, is not obvious either in conduct or in speech. When for example we see a man eating his breakfast, we do not observe his motive. Three men may be eating at the same table, and to all appearances they are eating with the same motive—because they are hungry, and desire to satisfy the appetite for food; but in fact each may be eating with an entirely different motive. One may be eating merely to satisfy his appetite, and will select the things that give most pleasure to his taste at the moment, quite oblivious of its after effects. Another may be eating with deliberate purpose to get strength for his day's work. He may indeed eat because he is hungry and to satisfy his appetite, but this will be incidental and of subordinate importance: he will select the things with primary reference to his health and strength. He will control his appetite with this end in view, and will choose some things and avoid others even though his appetite has to be restrained. We call this a larger and a higher motive; it is a moral, not merely a sensual quality. The third man may eat not merely to satisfy hunger and appetite, and to get strength for his day's work, but if he is regulating his life by the spiritual law of love, he will think of the kind of work he is to do and of its use to others. If he understands the law of love in its deepest sense, he will reflect that the Lord gives him the strength for the work, and that in doing the work he is living out the Lord's love of others, which is given him for the purpose. In his case, eating the breakfast is at once a sensual, a moral, and a spiritual act. This may be, and should be, the case in everything we do, for then we would be living spiritual lives. It is true that if we eat merely to satisfy the appetite, the strength will come in the usual course of nature, but the strength may be used variously.

It may be used for further gratification, to promote worldly ends, or even to injure or destroy others. But if the eating has only a moral purpose, then the strength that comes from it will indeed be used for a good purpose, and the work will be chosen for its use to others as well as to self. But in this case, the good end and the usefulness of the work will be determined by the merely natural impulses and desires, which will be more or less blind for the lack of spiritual light. If however our knowledge of the law of love includes the knowledge of the qualities of the Lord's love of others which we receive in our work for others, then we have a light which enables us to distinguish work which is really good from work which only appears to be good in the light of our natural impulses and desires. For example, we eat the breakfast to get the strength to preach the Sunday morning sermon. But zeal for interesting the people leads to rhetorical flights and to vivid figures of speech, which please and interest, but give no distinct spiritual light or needed spiritual help; so the strength is misused, and perverted to selfish ends. With a knowledge of the qualities of the Lord's love, the sermon could have been directed to showing how the light and strength and joy of these qualities are received and expressed in everyday life; this would be giving the spiritual light and help needed.

This example may seem complicated, but any example would be complicated, if we pursued it to the distinctions between sensual, moral, and spiritual. The law of love is exceedingly simple in statement, but exceedingly complicated in application; to deal with these complications is just the business of spiritual thought and life. There are innumerable applications of the law of love. It applies to all our conduct and habits whether good or bad, and our habits are properly judged as good or bad in the light of the law of love. Many habits are known to be injurious both personally and socially; and yet they are kept up either because they are habits of long standing and of wide extent, or because they give a certain kind of pleasure and satisfaction. Such habits seem to be common in all ages and stages of mankind. There may be differences

of opinion as to the degree of injury involved, but reflection shows that in many cases the injury is serious, even though disregarded.

It is easy to bring to my mind many such habits. Attention has often been directed to the fashions of feminine dress, especially to tight lacing and high-heeled shoes, and now to the bare legs for little girls. But these fashions are for the most part ephemeral. Some of these habits are characteristic of civilization. For example, the habit of keeping late hours, in the cities it is carried to the excess of turning most of the night into day, and a large part of the day into night. This habit involves incalculable injury to the health of body and mind of all ages and of both sexes. Another closely allied habit is that of excessive story reading. This involves waste of time, perversion of taste, as well as late hours. The injury done by these two habits to the physical, mental, moral, and spiritual welfare of civilized mankind is a matter for serious reflection and effective action. We should sleep and read for the strength and wisdom to do better work for the good of others, as well as for recreation and diversion.

The law of love should be applied not only to every detail of the conduct of life, to all our plans and activities, but to our thoughts, feelings, impulses, and desires. This would bring light and direction, where now there is confusion, conflict, frustration, wrong-doing; it would bring peace and harmony in the domestic circle where wrangling and divorce so abound; it would bring law and order and good will in the community where lawlessness, exploitation, and crime threaten civilization with disaster, and make the Christian religion an empty profession.

The law of love is recognized and approved in general and in the abstract, when in many important and far-reaching cases its application is avoided, or perverted in the interests self and the world. One reason for this seems to be that the forces of selfishness and worldliness are strangely and almost inextricably commingled with good intentions, kind feelings, and benevolent actions. In the confusion, the public conscience

seems to be seared by vices and self-indulgence. Injurious personal habits and public behavior are tolerated or ignored, even when disapproved, because they are so widely prevalent and socially countenanced, which would otherwise be condemned and discontinued, or prohibited. Passing over such habits as betting, gambling, and swearing, which seem to be on the wane among decent people, leaving aside such crimes as lying, perjury, forgery, cheating, stealing, murder, which seem to be on the increase, and many vices which are condemned as such, we come to certain habits which are recognized as more or less injurious, but which are of such long standing and wide-spread practice, that the moral and spiritual forces of the community are deterred from dealing with them effectively. Among the most characteristic and important of these are the habit of taking alcoholic beverages, the tobacco habit, and tea and coffee drinking. It is well known that these habits are injurious. People often discontinue them because they have experienced their ill-effects. Doctors prohibit them in the case of certain persons because of the injury to the nervous system. Athletic teams are forbidden them because they impair health and strength, and endanger success. Science demonstrates the harmful effects of alcohol, nicotine, and caffeine upon the nervous system. Why in the face of these facts people so universally persist in indulging these habits is a curious and complicated psychological and moral problem. It seems that men find it hard to do without some form of indulgence. Excessive and reckless gratification is a trait of the natural man. Such habits also have acquired a social atmosphere which obscures their real character. It being once established that these habits are injurious, moral purpose and the law of love require that they be abandoned. It is intolerable in moral and spiritual life that injurious habits should be entertained. What is injurious to the individual is injurious to the community, because it weakens the individual in his service to the community. In indulging such habits, we violate the first law of life, the one spiritual principle of living the Lord's life without impairment.

This is the only principle for men to live by, and the only principle they do live by, except its perversion. We actually and constantly live from the Lord, whether we know it and acknowledge it or not. The Lord's love of others as received by us is our only life. We may live in conscious acknowledgement of this fact, or we may deny it, and adopt the principle that the feeling of being one's self is the ultimate truth; but in this denial, and in living from the principle of the denial, we pervert the Lord's love. On the principle of this denial has been based the philosophy of individualism, that men are independent and self-sufficient beings. This philosophy is the deepest foundation of naturalism, irreligion, and atheism, both practical and metaphysical. The antidote to this philosophy is the knowledge and acknowledgement that the Lord gives life in the love of others which we receive from Him and express in living for the good of others.

All principles grow out of love; selfish principles out of perverted love which is self-love, unselfish principles out of love for others. The supreme principle of unselfish life is, that the Lord's love of others in us is what gives life its unselfish character, and makes it spiritual. The knowledge and acknowledgement of this fact enables us to wish to live and work from this love in all we say, think, and do, and so to live spiritual lives. To live from this love the spiritual life which it gives, is the one spiritual principle.

LEWIS F. HITE.

THE NEW CHURCH

All of us use the name "New Church" in more than one way.

Our most obvious use of it is as a short name for our church organizations. We mean by it then the ecclesiastical bodies which officially are called the General Convention of the Church of the New Jerusalem in America, the General Conference of the New Church in Great Britain, etc.

There is also the less obvious use of the term to mean the new Christian thought and life, of which these ecclesiastical bodies try to speak, and to which they are or may be related in

still other ways of which we shall speak in a moment. We would all admit that this is the far more significant use of the name, and the significance, too, with which the Theological Works employ the term.

When we look back to the small companies of men and women out of whom our present organizations grew, we find that in their time, the late eighteenth century, they were persuaded that a new era in Christianity was dawning. It was this persuasion which brought them together,—little companies in England, in Sweden, in America. They felt that a new Christian development was announced in the Theological Works of Swedenborg, and they also felt that they saw evidences of its dawning in the changing world around them. Swedenborg's works were not just another discussion of the Christian message, which might or might not lead to a novel ecclesiastical development. They heralded a movement already on foot—a renewing Christian life. They were an announcement that the Lord was proffering men new light and life. One especially momentous fact they reported—that our whole moral and spiritual environment had been reconstituted by the working of the Lord's spirit and by an epochal judgment in the unseen world, precisely for the purpose of ushering in a new Christian development. In a word, the Theological Works did not look just to creating something, or to resulting in something, whether external or profound, but announced the Lord's promised return to His followers in a deepened and better understood Christian life and experience. This fresh progress of the Christian life, under the impulse of the Lord's nearer presence, is what, in the highest sense of the term, we mean by the New Church. A vision of this shining reality rallied the early companies of New Church men and women.

Obviously one way in which our organizations are related to this commanding reality is as instruments for the promotion of Christianity's renewed growth and influence.

Do we appreciate sufficiently that there is a Christian life struggling into existence under the Lord's own hands, to help with which is the function supreme of our church bodies?

There is fresh evidence and testimony every day of this renewing Christian life. If the men and women of our original companies had such evidence in the late eighteenth century, how much plainer the Lord's Second Coming must have become in the changes which have occurred in the religious world since then? In a recent book a competent observer writes:

The truth is that we are in the midst of the most astonishing revolution in the inner ideal and outlook of man in respect to the deepest issues of life since the days of Luther. Indeed, it is more far-reaching and profound than the Reformation, and by that fact, its promise of liberation is more wonderful, if we have the courage to follow where it leads. Old things are becoming new; even the eternal things are seen in a new setting and against a new background. "The New Preaching," J. Fort Newton, p. 67.

Changes for the worse have occurred, too, since the late eighteenth century, and in the religious world, but we are speaking of and we are concerned with changes which mean the progress of Christianity anew, better apprehended, more deeply experienced. And such progress is the Lord's work in His return to men, and our organizations are interested to hail it as such. They are meant to help with it.

For we are persuaded of one thing more. We do not think that the Christian world is simply overtaken by the new day, with unsettlement and bewilderment as the sole result. Unsettlement and bewilderment there are, and the Lord has indeed come as a thief in the night. But He has not come in this one character; He has also necessarily disclosed His mind more fully, for our better apprehension of the development which is forward, and for our more fruitful co-operation in it. We are persuaded that in the Theological Works we have more than an announcement of a new day for the cause of Christ. We have an opening of the Word in light for the new day. We have a statement of the convictions which will reign supreme in that day, and help fashion it. In the "doctrines for a new church" we have a statement of the truths which will inspire and which are inspiring the second Christian day, which has dawned.

Can we say briefly what some of the aspects of this message

are, with which our organizations seek to labor for the new day?

First and foremost, the message of the Theological Works enables the Christian of today to concentrate his worship and thought upon, not only a Christlike God, but upon God manifest in the Risen Christ. It enables him clearly to take his orders from Christ. It passes by the distracting definitions of the creeds which have sprung up since Christ, and lays open an unconfused approach, in worship, and in thought, and in deed, to the one God, Who in the fulness of His Being—invisible Father, manifest Son and abiding Spirit—is to be found in the Risen and Glorified Christ of the Gospels and the Book of Revelation.

Again, the message of the Theological Works is rich in fuller and deeper understanding of our human life, of what man is, of what his regeneration at the Lord's hands involves. It summons the Christian to an ampler cooperation with his Lord than he has yet attempted. It challenges us not alone to private perfecting, but to the redemption of our society. It would have us "seize the whole of life," the private, the public, the industrial, the artistic and educational, and in our vision of the Holy City, "build" the latter's "glory there." Never did religious teaching set down the life of religion so squarely and unreservedly in the present existence and in all its activities and interests.

Once more, this message for Christianity's immediate future, expounds the Word of God for our most crying present needs. It brings from Scripture a meaning for the situations in which the modern soul finds itself in this more psychologically-thinking age. Old and New Testament in their historical and more obvious meanings do not constitute all that there is of the Word of God. The Word is a deeper truth, too, having to do with the inner life of us all. This deeper truth lies within the Scriptures quite like a deeper sense in them. When one examines the Theological Works to see to what they devote the larger space, it is to an exposition of this deeper meaning of the Word of God. Volumes like the "*Arcana Cœlestia*" and

the "Apocalypse Revealed" pour a flood of light out of Scripture upon the inner life, needs, conflicts, triumphs, of the human being—even upon the inner life, and desperate hopes, soaring victories, prayers and purposes of Jesus the Christ. To rise into this range of truth in God's Word is a chief future achievement of the Christianity which today is being renewed by the spirit of its Lord.

Of course no statement as brief as this editorial can indicate all the contents of the Theological Works, or even all the more characteristic aspects of this intellectual exposition of a new Christian growth and thought. We pass to one or two aspects more of this re-statement and, we believe, re-announcement of the Christian message.

One book, the "Divine Providence," presents anew the whole conception of Providence. It is not easy for human thought to see a personal guidance enthroned over our spreading universe. With little argument that there must be such guidance, this book presents such a penetrating and commanding conception of Providence that the conception is its own argument. God is not thought of as over His world, somewhere else, only now and then touching and arranging its career. He is the life animating it or imparted to it. The order which is seeking expression, whether in the physical universe, where it is more nearly an established fact, or in the moral and mental world, where it has perpetually to win its way, is the order of His life. His constant influence on this developing order is His Providence. This association of Providence with a developing order implies that Providence has its laws. One of the unrivalled insights of the "Divine Providence" is into the laws of Providence. Providence not only observes the laws impressed upon nature—having impressed them upon nature,—but follows higher laws which are more intimately applicable to it. It does so in order that the spiritual life may be awakened in men freely, without violence to the human will, and by way of seemingly independent choices which alone go to make character. In general, we can say that the outlook of the Theological Works upon the world, in volumes like the "Divine

Providence" and the "Divine Love and Wisdom," is an outlook on that indefinitely extending world, law-governed, with which science has been confronting us so impressively. Whether on the question of the ways of creation or on the question of Providence, this outlook does not fall afoul of science, but everywhere leaves it its field, or assimilates it and utilizes it, or does both.

The message of the Theological Works includes a startling and comprehensive word about human destiny, yet a very reasonable word. Especially in the volume "Heaven and Hell," the Theological Works make known the reality and nature of the unseen world of the spirit. That world, they say, is not some other place from this. It is the eternal world of thought, faith, love, aspiration, response to God, and in general of the unseen human personality—a world in which we are at this moment living. What is said about this world, in description of it, people have regularly found beautiful, and reasonable, and human. And there is an abundance of description of it in the pages of the Theological Works. These Works are reasonable and natural still, in the view of most, when they relate what death means. The time comes, when, as the body ceases to function, the human spirit apprehends the world of the spirit directly and as a real world, peopled, full of activity, superb in its light and landscape, graced with nearness to God and tried human integrity. What proves most startling about this whole message is the basis on which Swedenborg professes to know all this. If he only speculated with such beautiful results, it would seem that he would have commanded more credence. But he is reporting! He relates all this "from things heard and seen." He says that as a mercy from God he was granted a constant consciousness in the unseen world while still in this world—an experience which was his for the last twenty-nine of his eighty-four years. He observed the other world then as all men will (though less extensively) in their after-death experience. He noted the other world's most significant divisions—the ordered life of the heavens, an immeasurable society recruited from the human race throughout the

universe, and redeemed to a life from God; also the disordered life of the hells, tempered by the Lord's mercy, and in the Divine economy still serving Divine purposes; and a third division, an intermediate world where human beings first regain consciousness after the brief sleep of death, and come to know themselves, and reach a clear consistency of character, before finding their places in heaven or hell. "Such direct revelation is granted at this day, because this is what is meant by the coming of the Lord" ("Heaven and Hell," n. 1e).

Something should be said of the spirit of the Theological Works as well as of their contents.

In all this message, despite its full and positive content, there is the freest appeal to the reason and to the mind in any response which these may make. Over all is written some such gentle appeal as, "He that hath ears to hear, let him hear." Or we can say that the Theological Works themselves exhibit the spirit of one of their own great sayings—"it is now men's privilege to enter with the understanding into the mysteries of faith." These Works are constantly declaring that the things of the spirit are comprehensible. The great truths transcend the finite grasp, but they also come within human apprehension. They are not against reason. So the Theological Works invite readers to the fullest use of all their faculties of thought, and reason, and spiritual discernment. For, again, they feel that this is the outstanding mental habit and approach of the Christian day to come. They say that Christianity, as it is developing in this the Lord's Second Coming, is enfranchised from the domination of any external authority. The renewing Christian thought and life is one upon which the follower of the Lord is invited to enter with the fullest use of his mind. As far back as 1760 the Theological Works said that outstanding among the characteristics of the new Christian day would be freedom of inquiry in the things of the spirit. This freedom has now become a widely realized good.

The New Church, then, is essentially a new growth of Christian spirit and thought, a deepened and widened practice of Christian standard. So far as this movement exists, it is of the

Lord's accomplishing. It is His Second Coming. It is of course confined to no one body of people, but has Christendom and in fact the world for its scene. Being what it is, it transcends organizational lines—does not know them.

And yet, deep and vital and not easily descried movement of life and thought, which this essential New Church is, and work of the Lord Himself in His Second Coming, it is not left only to the silent tuition of His Spirit. An explicit word has been spoken to guide it as well as to announce it. The message which the world has in the Theological Works gives this supreme spiritual development its intellectual outlines, its self-understanding, its Providential guidance. The very message which we have outlined above is a servant of the supreme business which is forward—the re-establishment of the kingdom of the Lord in the earth, in a new Christian growth. The human author of the Theological Works deemed himself a servant, too, of this movement to come, and so subscribed himself in his summary statement—"True Christian Religion"—of the message which he felt God had called upon him to write and publish.

We have dwelt upon the two things upon which, at the highest, our thought runs when we think of the New Church—that essential New Church, which is a renewal of the Christian life, and that empowering message, which calls for this renewal, can guide it, and fashion it, or help fashion it.

For when these two things mainly are dwelt upon, our organizations, which we also call the New Church, fall readily into place in our outlook. As we said these organizations grew out of a conviction that a new Christian growth is forward. They want to speak for that growth. Not only do they want to herald the possibility and the beginnings of it to the world. They want to employ to the utmost the message in the Theological Works to bring this promised growth about. They want and hope to do still more. Within their own borders, among their own people, they expect especially to bring about or to invite from the Giver of it the fuller life of a second Christian development.

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

FRONTIER OF THE KINGDOM

The Jordan has engaged the Christian imagination as it never did the Jewish. It would seem as though the river had part enough in Old Testament history to have been as much celebrated by the Hebrews as the "sweet Ilissus" was by the Greeks, if not as much as the "yellow Tiber" was by the Romans. And yet, as the prince of Palestinian geographers writes,

"With few exceptions the references to Jordan in the Old Testament are geographical and prosaic; the Psalmist hears in it no music; the prophet speaks only of its rankness and danger: it excites the ridicule of those who know its sister Syrian rivers; the exiles by Babel's streams think not upon Jordan's rush of water, but upon the arid Jerusalem; and when a symbol is needed of the water of life the Psalmist ignores his country's only river, and floods for his purpose the dry bed of the Kedron."

One may add that throughout the Old Testament, when the phrase "the river" occurs, not the Jordan but the Euphrates is meant. And if any aspect of the Jordan caught the fancy of the Hebrew writer, it was its overflowing its banks, to which he referred as the "swelling" or "pride" of Jordan. The author of Joshua explains parenthetically, "For Jordan overfloweth all his banks at the time of harvest" (iii. 15). Prophetic fancy plays with the swollen Jordan as a figure of danger.

Though in a land of peace thou art secure, yet how wilt thou do in the pride of the Jordan? *Jeremiah* xii. 5.

Behold he shall come up like a lion from the pride of the Jordan against the strong habitation. *Jeremiah* xlix. 19.

A voice of the roaring of young lions! for the pride of the Jordan is laid waste! *Zechariah* xi. 3.

But for the most part, the one river of Palestine was un-arousing to the Jewish imagination, although it came to influence Christian symbolism strongly.

Probably the reference to Jordan which best reveals what place it had in Hebrew thought is the bare phrase, which one meets over and over, "beyond Jordan." Jordan was a border. Its rôle was to mark the eastern boundary of Palestine. It did no other work. There was no settlement ever along its whole length. Its waters flowed away quite uselessly to their "grave," as some one has said, "in the Dead Sea." Today there is a project to utilize its current above the Lake of Galilee; but help to irrigate the land of old the Jordan never did. It was not even a barrier though it was a boundary, for one could always cross it; there were no bridges until the days of the Romans, fords were so easy. It was never a fortified frontier. But frontier it always was, and that was all it was. And for that it was admirably fitted. Its valley, along with the bed of the Dead Sea, is the deepest cleft on the planet. Its waters, starting in the snows of Hermon at ten thousand feet above sea level are at the bottom of the Dead Sea over two thousand feet below sea level. It was well named "Jordan," or "Descender." How emphatically it marked off the little strip of land between it and the Mediterranean Sea! In Old Testament times the river served conspicuously as a border to the Promised Land. Over it the people passed into their heritage. In the year nineteen hundred and twenty-five the writer crossed into the land at Jordan, more than ever an official border. The territory beyond is called "Transjordania" today.

While the Jordan interested the Hebrew imagination very little, its service as border to the Promised Land seized early on the Christian imagination. Canaan turned into the Heavenly Canaan. The Jordan became a Christian Styx, the waters of which separated our life here from the life beyond. How many hymns and sermons have utilized the symbolism!

When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current,
Land me safe on Canaan's side.

Canaan pictured to Christian feeling the life above, and that "land of pure delight, where God the Saviour reigns." The

general symbolism still holds good despite some shift in outlook on the life eternal. Contemporary Christian thought is persuaded that the life eternal can be, and indeed, must be, entered on here. It is not postponed and is not to be postponed until after death. But for this conviction the ancient Christian symbolism has room. Palestine pictures the spiritual life, whether as that is realized in a world beyond, or striven for and mayhap reached in our existence here. The River Jordan persists in its role of border and frontier in either case. It is primarily not the experience by which we go from this world into the other, but from a life which is held to this world in its objects and satisfactions into a life that ranges above this world, for its great goal, and its bread, and its light. The Jordan still symbolizes the border to the promised land of the life eternal. It stands for the frontier of the kingdom of God.

Do not the events to which it is party in the Scripture history make that indubitably plain?

In the first place, the people of Israel entered Canaan by way of the Jordan. They crossed it somewhere near Jericho, and did so at a reverent distance behind the ark with its laws of the life of the spirit. God had a providential hand in that crossing. What they marched towards, moreover, was not merely a land which should be theirs, but a land where they were to live a life after the Divine will. And if this is not enough to indicate that Jordan stands for the frontier of the spiritual experience, there is John Baptist's work of heralding a new religious day. The scene of that work was significantly the banks of the Jordan. The Baptist was begging his people to live up to their heritage under Jehovah, and to prove worthy of the kingdom at hand. To connect the Jordan still more decidedly with the inauguration of the kingdom, Jesus Himself came from Galilee to the Jordan unto John, to be baptized there, and to dedicate Himself to the cause to which He meant to invite the race. At Jordan, then, Israel took the final step in entering on its inheritance. At Jordan John Baptist summoned his people to re-possess themselves of their great privilege. At Jordan the Lord of our life dedicated Himself to the kingdom which He

said was at hand, and asked men to step with Him into a new life, and one more abundant. Surely these events may well conspire to make Jordan the symbol of that decisive step and of the experience of decision by which we enter on the spiritual life. History has made the Jordan more than the frontier which geography made it; history has made it stand for the frontier of the kingdom of God.

Indeed there is a crisis, a critical passage, by which we move into the fulness of the life which is promised us. There comes a time when a man seems to hear the bidding, "Cross." He has reached the boundary of the land of promise. He has been moving toward it, he can see now, perhaps, all his life. He has heard of it. He has learned of it. Now it confronts him. His knowledge of it ceases now to be informing; it begins to insist on being transforming. He will have to drop all his aspirations, he will have to go back on all his loyalties, he will have to deny his best self and be a craven and unregenerate self, unless he moves on into the justice, or the spirit of forgiveness, or the hard duty, or the recognition of truth which lies just before. The word has come from a high and authoritative source, "Cross." And cross he must, unless he is going to be all undone. He has reached the frontier of the kingdom for him. The step may be more keenly felt by one pilgrim than another. There was a recent ambassador of the United States, who would seem to have come to his Jordan when from the materialism of a money-making existence, as he himself said, he re-entered the idealism of his youth in public service. Or the step can be as revolutionary a crisis as it was to George Muller.

"There was a day," he said, "when I utterly died—*utterly died* to George Muller, his opinions, preferences, tastes and will; died to the world, its approval and censure; died to the blame or approval of brothers and friends;—and since then I have studied only to show myself approved of God."

That has the strength of the very unusual experience; but in some dissatisfaction with self every pilgrim comes to this Rubicon. Crossing is his moral and spiritual re-making. He "changes his mind." His Jordan like the River Jordan is the scene of a baptism of repentance for the remission of sins.

Of such an experience on the frontier of the spiritual life the River Jordan is the symbol forevermore.

I think that this is borne out by another consideration.

Jordan and its deep cleft isolated the land of Canaan for the purposes of Jehovah. The frontier persisted not to hold any out, but to hold those within to a peculiar mission. Israel was alone with Jehovah in a very high sense. A queer ineffectualness always fell upon Israel's attempts to put life on the same basis as the peoples around her did. She tried commerce as they did. But commercial greatness was not for her. The land did not seem made for commercial greatness. She even tried military ambitions, but disastrously. The government she envied and coveted, such as the nations around had, this she did more with, but to her grief. The prophets went by a sure instinct into which nature poured her hint when they protested against these aberrations from Israel's true rôle. Her business was with a life of another order. Her work was a contribution to the religious life and aspiration of the race. The prophets were sure that had she held strictly and duly to that, all had gone well with her. The very land was made to this end. Behind Jordan, in the isolation with God, she could try a great religious experiment. Nature hinted it.

So there is a remarkable independence about the spiritual life once it has been entered on. It has its own resources. It does not have to have such and such conditions. It can live with money. It can grow in poverty. To do its good works it does not need eminence. It can show an infinite love in the proffer of a cup of cold water. It alone is really acquainted with tragedy, to tragedy's cheer, and joy is no stranger to it. It is above the things that come and go, as Christianity conquered and survived the Roman Empire, and as religion is religion whether we think the earth is flat, or know the sun has become the center of a planetary system. When a man has crossed Jordan, he has come into some experience of the life eternal.

After all these things do the Gentiles seek.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Mt. vi. 32, 33.*

I receive not honour from men.

How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only? *John* v. 41, 44.

Whether we think then of the spiritual life as it is entered upon by some experience of decision, or as once entered on, having its separate resources, Jordan seems the symbol of an experience which is not to be glossed over. That experience is not to be too much made of, to be sure. The Jordan River lies along the edge of the Promised Land. We have not to do in this experience with rivers to be found in the midst of the garden, or flowing in the Holy City's center from the throne of God and the Lamb. This is not the river Ezekiel saw, issuing from Temple and City, now running to the ankles, and then swirling about the knees, and finally becoming a river one could not cross, but a river to swim in. We have not to do with the deepening stream of the Divine presence, and our varying depth of experience of it. Nor have we to do with a river to be rooted by, and by which to grow. No, here is one to cross. The Jordan plays the rôle of a frontier, washing the first shores of the world's true life. Its place is humble, as humble as John Baptist's. Forerunner of the Master as he was, herald of a kingdom at hand, "notwithstanding he that is least in the kingdom of heaven is greater than he." Jordan, and its experience, are an outpost of the kingdom of God.

But let us be assured that we cannot iron our life out into an even and steady incline upward. The spiritual life or the regenerate character begins somewhere, necessarily. If that life is anything, it is one of aspiration, of purpose, of resolution. It comes to our apprehension of it as a cause to live for. There is nothing to do with it when one sees it except to strive for it, and identify oneself with it, and to possess it in one's small measure. If one is to have to do with it at all, one has to give oneself up to it. We cannot dip into it when it is easy, and to our advantage; being just on occasion, and true on occasion, is not to live that life, but still our own. No, when the promised land lies before, there is something to take up with, and there is something to break up with. There is a volitional crisis

ahead, and a stepping over out of one way of thought and feeling and life into another. In the landscape of the spirit's life the River Jordan stands for that experience. Whereas we think that we march right along out of our decencies and proprieties and moralities and self-mastery into regeneration, there is a deep-cutting stream pitching along down past us, a truth at right angles to us, a stream of truth which divides naturalistic living and spiritual life, which asks a baptism of us. We do not enter the regenerating life except by a dedication of ourselves in a God-acknowledging thought of life. We must submit to the new current of thought, and, immersed in it, see a distinct dedication in it to Christian ends in living. There is a moral and spiritual re-constitution to see. There is a re-vision of life to make in our hearts. Like the Israelites we have "never passed this way before." The whole matter can be put in few words. "If thou wouldst enter into life, keep the commandments." But the same fact is put pictorially in an historical and geographical parable. The people of God enter the promised land crossing Jordan in the wake of the Ark with its tables of the Divine Law.

WILLIAM F. WUNSCH.

WHERE GOD ENTERS MAN

Self-possession is a great quality but a small quantity. We know what self-possession means to a man in the form of confidence. We appreciate what that still finer and cultivated self-possession means, which is the command of one's abilities and the ready use of what one knows. And yet self-possession is a very limited thing. So much so that in one light the term is a misnomer. No one is in possession of himself. Not only are there pieces of information laid away in his mind to which he cannot always reach, but of some of them he may never have been aware. Certainly there are impulses deep in him which surprise him when they appear. He also knows that he can lay away in his mind, where it is no longer present to his attention, the purpose to get up at six, and that that

purpose will have an energy all of its own, apparently, and stir him at that hour. In many fragmentary ways men have known of what the new psychology tells us so much—areas in us, whole regions of mind and impulse, of which we are not in conscious possession. We occupy only a little of our own house of life. The total mind is far more extensive than the mind we think with and act with ordinarily. Astronomy is still revealing how much more extensive the world is than we thought, and psychology makes a similar disclosure about the world within us. The individual mind and spirit are a much farther-reaching structure than we had even guessed. We occupy very little of it. Self-possession as a trait is a large and significant quality, but in literal fact it is a limited thing.

These regions in the structure of our personality, moreover, while not actively occupied by us, are not for that reason empty. By no means. Up-stairs and down in this house of our life there is a good deal of activity, even if we do not join in it. Life is stirring above and below our consciousness. Nor is the unrealized activity without relation to what we think and purpose and do. Often, perhaps usually, that hidden activity in us really gives us to think what we think, to purpose what we purpose, and to do what we do. But, so little are we actually in possession of ourselves, we do not know even this. We take up swiftly and with a toss of the head a new and perhaps startling mode of dress, and we imagine that we are the proud achievers of independent action. All the time we are governed by what the new psychology calls "the herd-instinct", the impulse to go with the crowd, and the crowd is our own generation. In religion we feel we have reached staunch and strong beliefs; we belong to a certain political party, because, we tell ourselves, our conviction is that way. It is at least just as likely that far more than any reasoned positions of our own, what is approved by the majority with whom we are thrown, really governs us. It is a steady prompting to which we are subject, but which we do not always feel. It is a part of the activity of the "unconscious" in us, or of the "sub-conscious".

Sometimes it seems as though the new psychology were concerned to tell us only of the activity below-stairs in our house of life. It finds motions of the mind there, it discovers impulses there which take away from the reasonableness, the reasoned, the principled nature of our life. The egoistic instinct, and the herd-instinct which it finds in the unconscious tracts in us, so far as they are in the control of our lives, mean blind action, and action without lofty spirit and motive. Are there no instinctive motions in the unconscious which tend to bear our lives to a loftier level, to rationalize, even to spiritualize them? Is there not an up-stairs in the unoccupied parts of the whole structure of our personality? The new psychology seems not yet to have entered the field which the older but still new psychology of religious experience has covered with some effect. Do we not instinctively feel that brotherhood is the finest flower into which the herd-instinct can issue? Instinctive in the very way our minds are put together is a belief in a supreme and omnipresent power in the universe. Nowhere is there a people in whom the instinctive working, back of consciousness, of the idea of God is not evidenced in some sort of religion. Nowhere is there a mind, however sophisticated, which does not find it unnatural to think of the universe as other than holding together under some supreme power. When activity of which we are none too aware reaches us which tends to lift an instinct into a principle of action, we come on the powerful working of the unconscious in some of the higher floors of our house of life.

This higher motion of our spirit may work with a lower, and, indeed, appear in our lives in the guise of the lower. The whole religious instinct first appeared in men, so far as we can learn from the history of religion, in fear. Lightnings broke down trees, thunder terrified primitive men, nature in its violent aspects led men in fear to admit into conscious thought the idea of a God over all these forces, an idea instinctively present to them in unconscious reaches of their own lives. Carlyle ascribed the birth of religion to awe and admiration, but psychologically this seems wrong. Primitive man finds his re-

production to-day in the childhood of the modern man. The child does not marvel at the universe; no more did primitive man. Not vast distances—for he did not appreciate that there were any—, not the marvel of the sun—for that he did not take in—, but the far more arresting violences of nature got his attention, storm, and flood, and the force of the elements.

The voice of the Lord was upon the waters; the God of glory thundered; His voice it was, in the clap of thunder, that broke cedars, and that made them in effect to bound and skip like a calf; His voice divided the tongues and flashes of lightning.

But if there surged up this fear in a man, there came in by it, too, the thought of God, as instinctive as the fear. And that was the glory of it. When God first knocked on the door of the conscious thought of man, fear was the sound of the knocking, but it was He Who stepped in, or at least desired admission.

As time went on, and we appreciated better what manner of world we were in, the first instinctive working of our spirits in fear of a great Power over the universe took on nobler forms. And yet how slowly! The herd-instinct also entered into the growth of the idea of God. God appeared as a tribal God, as He had once as a family deity. But awe and admiration did come to displace or succeed fear, and men knew God for the wonders of His creation. In the increase of knowledge of the world, the same instinctive working of the mind revealed God for God of all the world, a Power expressing Himself even more in the great uniformities of nature than in her violences, in her beneficences far more than in her cruelties. And when men began to appreciate that God is not only over the world, but even more truly in man, fear, and even awe and wonder gave way to more personal and intimate instincts. A man could find the idea of God coming into his conscious realization by way of an instinctive sense of dependence on God. His sense of having been cared for in an extremity by an omiscient Spirit, His vision of having been led by an over-ruling Purpose to a work he never thought was for him—such feelings forming in him and governing him had all the effect and more

that fear originally had. Still it was God seeking entrance into man, though the knocking as He rapped on conscious notice of Him was not fear excited by violent action in the inanimate world, nor awe aroused by the splendors of the world, but the much gentler, much more intimate, much more significant sound of personal care for the individual man, the tap of the sense of having been led by a near and Divinely human God.

The study of the unconscious promises to bear out religious experience in its ancient instinct that God is to be found in us, though it may be in the darkness of what is now called the unconscious. In this house of our life of which we alertly and knowingly occupy so little, He has a secret place for Himself. Back of fear, there is a life being made over to us as individual existences, and being made over to us from God Who is life in its sources. Inmosty in us, in powers of reaction to His Spirit, He enters our being, all unknown to us. He is the most splendid Tenant to find in the rooms and reaches of our spirit to which our consciousness rarely if ever travels. Never will our consciousness become aware of life's coming into us; it never is aware of that. Ever will God stand in a man, in what is the core of the man's being, all unknown to us. Some time ago I found a pointed appreciation of this fact by a student of the new psychology. He is also a doctor of medicine. And his comment is,

If, as the Scripture tells us, the bodies of Christians are indeed temples of the Holy Spirit, it is clear His dwelling-place is in the unconscious mind, and this for a most obvious and necessary reason.

This reason is, briefly, that we shall not be forced to admiration of God by His obvious presence in the conscious mind, nor be led into worship of a God that would then seem to be identical with us. Our prayer is yet

"to be addressed to "Our Father which art in heaven," and we are practically unconscious of the amazing fact, dogmatically stated in the Bible, that all Christians, in virtue of the new birth, have the spirit of Christ dwelling in them. To me, and perhaps to many others, this is a wonderful proof, not only of the fact of the unconscious mind, but of the

Divine wisdom in selecting a part of the mind outside our own consciousness for His dwelling-place."*

Thus what the study of the unconscious is bringing us to by the route of scientific observation, is an ancient fact to religious experience. Men have felt God near. They have been sure of the motion of His spirit in them. They have spoken in no affectation of what they only imagined, that they heard a knocking on the door of their conscious attention by One Who stands in the unconscious reaches of our spirits and minds. The study of the unconscious gives us in new terms and in a fresh explanation an ancient religious certainty, and a stout Christian experience.

But the same study helps us to see the more clearly that while God enters our life in this broad and undetected way, there is also a further entrance for Him to make into our lives. Standing there in the dark of the unconscious, knocking in fears, or in a sense of dependence on Him, for admission, He has yet to put foot in our conscious thought of life and our plain and purposed plans for life. Not where we are unaware of all that is in us, but in that small, lighted room, where we see our life and fashion it, there He can put foot, too, if we will. Where we control our thought and volition, or can do so, He has a further entrance to make on us. It means a door must be opened to Him. He has taken up His first lodging in the unconscious mind purposely not to force any door; rather He is not even lodging there, but in the motions of His spirit only passing by our notice as Elisha passed and repassed the door of the Shunammite woman's home. All the preparation and offer of an upper chamber for Him to lodge in has yet to be made. Then there comes a mutual communion. Many believe that those who have thought they had any communion with God, only have mesmerized themselves. They are only victims of a noble enough but still undeniable delusion, and they have actually communed only with themselves. But here again psychological study will show how evident it is that there can be an entrance of God out of the unconscious into

*Schofield "Modern Spiritism," p. 11.

the conscious mind. Modern study bears out ancient religious experience. God has drawn up at the door in instincts, impulses, suggested ideas in and from the unconscious mind, to seek admittance to the man's innermost consciousness. The peace the saints have found in that highest room in their house of life is real; the quiet, and sense of security that have descended from that highest room upon the worried spirit scurrying about in busier chambers below, of business affairs, and anxious human relationships,—that comfort, that sense of security are real; religious experience has not been deluded with what is not.

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in, and pray.

One hearkening even, cannot know
When I have crossed the threshold o'er;
For He alone, Who hears my prayer,
Has heard the shutting of the door.

And on the other side of that room a Door has been thrown open to the Divine Guest. With that one's own highest life seems to become God's pavilion and tabernacle. Where He has been hidden, He seems now to hide us.

Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues. *Psalms xxxi. 20.*

Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance. *Psalms xxxii. 7.*

For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. *Psalms xxvii. 5.*

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. *Psalms xci. 1.*

And now I live, and yet not I, but Christ liveth in me. *Galatians ii. 20.*

If, then, we ask where God enters man, He does so, first of all, without waiting for any religious experience on the part of the man, coming in simply with life, and taking up his station

in what our modern studies call the unconscious. But there He is not content to stop; He is found knocking on the door of our own decision about life, desiring to come in to think, and plan, and feel with us, if we will with Him. That is, He comes in by a gateway broad as life, and hidden in life; and He comes in further by a door, private, and particular, and plain as each human being's choice of Him is. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to Him, and sup with him, and He with me."

WILLIAM F. WUNSCH.

CURRENT LITERATURE

NUNC LICET: AN ORATORIO.*

This work consists of thirty numbers about evenly divided as to execution between pronouncements by chorus and by soloist. By way of prelude there are two numbers, one termed "Introduction," the other "Intermezzo." Part One of the oratorio proper is in two general divisions: (1) God the Creator; and (2) The Divine Human. The first subject is set forth in four numbers, the second in five numbers. Part Two is in six divisions: (1) Religion, treated in four numbers; (2) Temptations, treated in five numbers; (3) The Divine Providence, treated in two numbers; (4) Conjugal Love, treated in a single, rather complicated number; (5) The Word, treated in three numbers; and (6) The Churches, also treated in three numbers. The final number of the work is designated "L'Envoy."

A musical work, the words of which are drawn from eighteen of Swedenborg's theological works, is of at least arresting interest to New-Churchmen. Heretofore no such pretentious composition has so clearly borne the imprint of our faith. It is very evidently a labor of love by a careful student of the Writings. The condensation of Swedenborg's philosophy to form the text of the work is no small task in itself; the setting of this text to music represents many months of contemplation, earnest reasoning, and manual labor. It would seem to be the composer's intention, as indicated by the quotation on the title-page, to add to the language of truth or wisdom (which

*Nunc Licet:—An Oratorio for Two Soloists, Choir, Organ, and Orchestra. WORDS SELECTED FROM THE WRITINGS OF EMANUEL SWEDENBORG, AND SET TO MUSIC BY A. VALE. London: F. Pitman Hart & Co., Ltd. (The titlepage bears also the quotation from "Arcana Cœlestia," n. 8805: "The Lord reigns when the fact is loved, and not only believed, that all good and truth come from Him.") Paper cover, \$1.40. Libretto alone, 60 cents.

has been accepted as faith) the language of good or love (i.e., music, the expression of the affections), thereby rendering more potent the use of the truth in a life of love to the Lord and the neighbor. As such, the work is apparently directed, as an amplification of faith, to the believer in the doctrines presented, rather than, as a proselyting venture, to persons unacquainted with the doctrines.

"Nunc Licet" is undoubtedly the most extended attempt yet made to clothe philosophical utterances, theological or otherwise, with music. The attempt is not particularly successful. Whether the result is properly termed an "oratorio" is a question. Usually the text of an oratorio is a narrative of more or less compelling interest in itself, to which the music adds heightened dramatic and emotional color. It is conceivable perhaps that to an ardent churchman an outline of his faith, however superficial, might make for him a narrative of interest. It is less conceivable that it would appeal in the same way to others of the same or of different faith. In so far as this work lacks in dramatic appeal, so far it fails in being a true oratorio.

Can the dramatic appeal which the text lacks be supplied by the addition of music? It is doubtful if a philosophical tenet can be enhanced for anyone by a musical setting. The tenet is food for thought in itself. Music adds an independent, co-existent line of thought. The result is confusion rather than increased clarity. Only in case the tenet were brief and often reiterated could a musical setting of it be at all successful. Our composer, however, seldom reiterates an idea. He presses ever onward. Neither his text nor his music affords any opportunity for contemplation. Moreover, twice in the course of the work, his zeal leads him to present two ideas simultaneously: the soloists declare one truth, the chorus declares another truth, while the music presents a third idea. Even to the ardent churchman the result can only be chaotic.

Speaking now exclusively from a musical standpoint, the work proves quite disappointing. There is a serious lack of originality in the harmonic treatment. When unusual progressions or modulations are used, they are introduced spasmod-

ically, with little or no preparation, and with slight reason for being. There is a monotony of presentation which might have been partially avoided had the solo work been divided among a quartet instead of between a pair of singers. Nearly half the entire work is given over to declamations of the two soloists in a style that might be termed an accompanied melodic recitative. In the hands of the great oratorio masters the "accompanied recitative," sparingly introduced and cleverly contrasted with arias and choruses, is a thing of beauty; to have it continue for page after page, as it does in this work, with no where an aria, until it usurps such a large proportion of the whole, is soporific. Another contributing cause to the monotony is the persistence of slow *tempi*. Two-thirds of all the *tempo* indications call for deliberate delivery, and often there is the additional statement, "*con gran calma*," which may well be translated, "with utmost deliberation." It is in the choruses that the best writing is to be observed; in them, also, occur the few dramatic touches which appear; in them, likewise, is displayed more vigor of treatment and, of course, more massive tonal effects.

The following remarks by the composer may be of general interest:—

To prevent any misunderstanding, the composer wishes to point out that nobody but himself and the publishers are, or have been, in any way interested in this work; also that the selection of the quotations from Swedenborg is entirely his own.

The composer is a convinced and experienced astrologer, palmist, etc., but these sciences only indicate tendencies and do not show how events actually come to pass.

An oratorio wholly of the Church as to libretto and as to musical treatment would be an interesting work. It is still to be anticipated. The words of its text, however, will not be from the Writings. They will be passages from the Word, chosen with New-Church insight into their inter-relation and correspondence. The music will be an adequate expression of the affection of the Divine Love inherent in the Divine Wisdom of the Word itself.

HORACE B. BLACKMER.

"MEETING THE CHALLENGE OF MODERN DOUBT"

A short time ago any person passing the windows of the Boston bookstores of the Congregational and the Baptist organizations could not but notice the display of the recent book by James Gordon Gilkey, D.D., entitled "Meeting the Challenge of Modern Doubt."* The title-page informs us that the author is minister of the South Congregational Church of Springfield, Mass.; and the paper jacket on the volume gives us the further information that he was formerly Professor of Biblical Literature in Amherst College, that he has been having amazing success as minister of his Springfield society, and that the book is meant for those who, "upset by the discoveries of modern scientific and historical research, wonder in bewilderment if, after all, there is any meaning in life." "Today," it says, "the educated groups, particularly in our colleges and universities, are frankly putting their doubts as to the validity of Christianity before their religious leaders, and challenging them to meet their scepticism with honesty and intelligence." The book professes to meet the needs of such groups and individuals.

In view of the efforts of the above-mentioned bookstores to force this volume upon the attention of the passers-by, it might naturally be assumed that the treatise would attempt to set forth the orthodox foundations of Protestant Christianity in ways to satisfy the minds of those in doubt. But anybody who takes up the book with any such anticipation will be grievously disappointed. Instead he will find that the author is an out-and-out modernist, that he has surrendered his own intelligence to the dragonistic thinking of reputed scholars of the day, and that he is a traitor within the ranks of the supposedly orthodox ministry. All the foundations of traditional Christianity are here affirmed to have been unsound; and without making mention of that heretical body by name, the Unitarian beliefs are practically set forth as the only ones that an intelligent person can now accept. The apparently warm approval of this book by supposedly orthodox bodies is good evidence of the seem-

**Meeting the Challenge of Modern Doubt.* By JAMES GORDON GILKEY, D.D. New York: The Macmillan Co. 1931. 249 pp., 12mo. \$2.00.

ingly overwhelming drift of those organizations towards Unitarianism.

Of course, Dr. Gilkey and such as he think that they are voicing "the New Christianity." And some of our own leaders who have been much tinctured by modern thought in its various aspects think that such leaders as Gilkey are ready to receive New-Church teachings when properly presented. Yes, when the New-Church Doctrines of Life, of Charity, of the Grand Man on earth, are presented with sufficient modification and palliative explanation, they are readily assented to; but when our Doctrines of the Lord, of the Sacred Scriptures, and of Correspondences, are presented, leaders of the Gilkey type have no use for them, but think them absurd.

As regards their interest in religion, Dr. Gilkey divides all humanity into four groups: (1) those who are mildly interested, but indifferent; (2) those who are satisfied with the traditional form of faith and practice; (3) those who are not satisfied, but "progressive,"—and concerning these he truly says that "their greatest power lies in their profound influence on college students"; and (4) those who are antagonistic to all religion. The third group is naturally the one given special consideration in this treatise. It is the one that has practically discarded all the foundations of Christianity formerly recognized as such. Having discarded the old doctrines as invalid in the light of modern scientific and religious theory, they are trying to formulate a new interpretation of the Christian message that shall satisfy those who are now all adrift in their beliefs.

But the most significant thing in the book is the frank admission that what has undermined the orthodox Christian foundations more than anything else is the modern idea of the Bible as commonly held by radicals. As Dr. Gilkey puts it:

The doubts and uncertainties of our time, evident chiefly in the groups influenced by modern liberals, are directly traceable to the far-reaching change in human beliefs precipitated by the new attitude toward the Bible and the new way of using the Bible. (P. 17.)

And after setting forth the Unitarian conception of Jesus as

the only acceptable one for educated minds of the present day, he goes on to say:

What is the source of this new conception of Jesus? It too is drawn from the Bible, but from the Bible read and interpreted in the light of modern knowledge and modern methods of Bible study. The liberal scholars of our time are convinced that the Bible is not, as our predecessors thought, a divinely inspired, verbally infallible, and completely consistent document. Rather the Bible is a collection of ancient religious writings, each of which must be studied in the light of the religious beliefs and social situations existing at the time of its composition. . . . In studying the Bible a reader must apply to the passage before him the same tests of reason, consistency, logic, and fidelity to fact which are applied to all the literary records which have come down from the past. (P. 173.)

If we ask, What is left of Christianity when so much is rejected, we find this up-to-date leader of the Congregationalists saying:

This new way of living was Jesus' supreme contribution to the life of the world. . . . Here is the true, the original Christianity. It knows nothing of the elaborate ceremonials, the complicated creeds, the impressive ecclesiastical organizations which later generations devised. It is the simple religion which the scholarship of our day has finally uncovered in all its splendor, and to which the men of our time are turning with greater and greater eagerness. It is the hope of the future, this religion of Jesus himself. (P. 187.)

Of course, scientific conceptions of God, of evolution as God's method in creation, the relatively new field of comparative religion interpreted as minimizing the superiority of Christianity, the still newer field of the psychology of religion practically ignoring the deeper aspects of religious experience, etc., etc.,—all these are either mentioned approvingly or at least alluded to as contributing to the grand transformation of Christianity to its modern emasculated form as set forth in this book.

Please note that all this vastating of the old theology has come about first of all by the modernistic handling of the Bible. This has involved the uncritical swallowing of the "assured results" of the "Higher Criticism." More than anything else, therefore, the work of the "Higher Critics" has undermined the foundations of the old Christianity. And as

our New-Church teachings rest upon the Bible as containing its foundations, those "assured results" of the "Higher Criticism," if accepted, are certain to have an undermining influence upon our own foundations.

It is a safe assumption that in general the destructive claims of the "Higher Critics" are ill-founded, are often mere assertions without a scintilla of real scholarship to support them, and that true scholarship will eventually disclose their dragonistic harmfulness, and will restore the Bible to its former position as the foundation authority for our religion. The following statement, which recently came to my attention in the *Boston Evening Transcript*, supports this prediction:

THE BARRENNESS OF RATIONALISM

Sir William Willcocks, projector and designer of the great Assuan irrigation dam on the Nile, and perhaps the chief authority of today on irrigation, has published a disavowal of the rationalistic tendencies of his earlier years. He explained that for years he had been living in the atmosphere of rational criticism, which had made thirty-two years of his life barren. Finally he spent some time uncovering evidences of the incompetence and duplicity of the critics.

Then he proved by level and compass that the Bible statements about the Nile were correct, and his final conclusion was, "I have returned to my faith in the old word of God, and literally live in it."

Turning again to Dr. Gilkey's book, we can state without qualification that it is totally lacking in real scholarship, that it manifests a woeful ignorance of the clear teachings and real implications of the Gospels, and that it cannot but be most pestiferous in its influence. It fails utterly to meet the challenge of modern doubt in a way to lead one step toward a truly regenerate life; it is inconceivable that on this basis anyone could ever have the deeper experiences of the truly Christian life as transformed by the indwelling of the Holy Spirit. Such religionists are really outside the temple of God altogether, are really hostile to true religion; and they must remain so until they recognize that human faculties cannot of themselves discover the truths of religion, that revelation is essential for imparting a knowledge of spiritual truths to humanity, and that for a truly religious life on the part of any individual the first

essential is a recognition of the evils of his own proprium, a profound experience of repentance, and a prostrating of his spirit in all humility before his Savior.

There can be no question that, immersed in the materialistic and naturalistic sphere of our times, and trained in the atmosphere of the scientific laboratory, a very large proportion of the younger generation are full of doubt, and need to be led in rational ways out of their doubts, and to an affirmative attitude towards the true foundations of Christianity. Gilkey's book, everywhere manifesting the pride of human intelligence, cannot meet the challenge of that doubt effectively. We believe that it will eventually be done; but not with such literature as he and his like can produce.

B. A. WHITEMORE.

THE NEW AGE

It is refreshing to turn from such a book as Dr. Gilkey's "Meeting the Challenge of Modern Doubt" (reviewed elsewhere in this issue) to the little treatise on "The New Age,"* which Mr. George C. Cassard has just published. It is not intended for persons suffering from such doubts as Dr. Gilkey has attempted to alleviate, because it assumes an affirmative attitude towards the Bible, and its aim is to introduce the truths of the New Church to those who have faith in the Bible and who at the same time desire to know what the New Church stands for. The science of correspondences is set forth in an introductory way, and the principle is emphasized that, if the incarnate Lord when instructing his disciples by word of mouth spoke only in parables, then the instruction of the Lord in the Word of the Old Testament must likewise involve the parable form. In his Preface Mr. Cassard states:

The subject demanding the greatest attention in this book is the correct understanding of the Bible; and this indeed should be the principal object in any book of this kind, for the teaching of all Christian churches is, or

**The New Age*. BY GEORGE C. CASSARD. Chicago: the author. 1931. 124 pp., 12mo. Paper 25c.

should be, based solely upon their understanding of what the Bible teaches.

After an initial chapter briefly contrasting certain conditions of this new age with conditions as they existed in the middle of the eighteenth century, the author takes up in turn such subjects as Correspondences, the Universal Text-Book, the Old and the New Dispensations, a Means to an End, the Measure of a Man, the World of Spirits, Heaven and Hell, the Name of God, and Selecting a Foundation. With frank acknowledgment of his indebtedness to others for the matter used, Mr. Cassard has here presented us with a missionary tool that seems likely to be effective in its influence on the type of mind addressed. A New-Church minister, on finishing the reading, wrote: "A *new* book of *importance*! . . . I was very greatly surprised at its excellence. . . . I believe it will be an effective missionary book."

B. A. WHITTEMORE.

POPULARIZING THE APOCRYPHA.*

In his treatise entitled "The Bridge Between the Testaments" Mr. Booth addresses a popular audience—the older Sunday-school pupil or the Sunday-school teacher perhaps (he nowhere precisely states); and he works at second- and third-hand, as the appended bibliography of twelve books, none of them technical or special studies or commentaries on particular scriptures, honestly reveals. The book is neither written by a scholar nor addressed to scholars; it is a piece of clear and mildly attractive, intelligent but never really acute or forceful, exposition. The author has been attracted by the interest of the history and literature of the Jewish people during the period between the Old Testament and the New, and, struck by the ignorance of this same history and literature which the average "general reader" must confess, he hopes to make explicit the nature of their appeal.

Booth's theological point of view is the familiar Liberal

**The Bridge Between the Testaments.* BY HENRY KENDALL BOOTH. New York: Charles Scribner's Sons. 1929. 210 pp., 12 mo. \$2.00.

Protestantism. Jesus is the moral teacher and seer, not the Second Person of the Blessed Trinity, much less the being in whom the whole Godhead dwelleth bodily." There is the customary anti-thesis of "Jesus" and the Church: e.g., Wells is quoted with approval, "Jesus was too great for his disciples." Our "so-called Christian civilization with its mammonism, militarism, and materialism" is denounced in the name of "that Kingdom of universal Divine fatherhood and human brotherhood that Jesus preached and for which he died." As for the Bible, the purely humanistic view is of course taken. Booth remarks of the final exclusion of the Apocrypha from the Canon of Holy Scripture that it "seems to have been based upon the idea that its books are inferior to our Old Testament, coming out of a period when divine revelation had ceased. Such a view is untenable, for there is much of moral and spiritual value in these books."

The scope and point of view defined, it remains to add that Booth has done a useful piece of work. He puts together in convenient form the elementary things with regard to the Pharisees, the Sadducees, the Scribes, and the Priests; he distinguishes Temple worship from the instructional (and congregational) exercises of the Synagogue, pointing out that the two sorts of service survive in Christendom in the liturgical (Catholic) and non-liturgical (Protestant) churches respectively. He discusses the influence of Greece upon the Alexandrian Jews, and of Persia and Zoroastrianism during the Exile.

A convenient catalogue and summary of the Jewish literature written between the Testaments takes up the most of the second half of the book. Happily, Booth does not limit himself to the Apocrypha proper, which the Roman Church still accepts as canonical, and which the Anglican Church (of Article VI) "doth read for example of life and instruction of manners," but includes as well the Pseudepigrapha, so called because its books appeared under assumed names, those of the ancient worthies of the Jewish people; books like the Psalms of Solomon, the Epistle of Jeremy, the Testaments of the Twelve

Patriarchs, and the Book of Enoch. In the brief account which Booth gives of each book, he is particularly concerned to quote the words and phrases which have been drawn from these books by the Lord and the writers of the New Testament. The author admits his deep indebtedness to G. L. Hurst's "The Literary Background of the New Testament" for its "most convincing proof of the familiarity of the authors of the New Testament with the Apocrypha and the Pseudepigrapha. For the pages of Dr. Hurst's scholarly book reveal in startling fashion that scores and scores of phrases of gospel and epistle . . . are original not with Luke or John or Paul; but first were created by the authors of the Book of Enoch, the Assumption of Moses, the Testaments of the Twelve Patriarchs. . . ."

The book concludes by analyzing Jewish doctrines of the future life and its abodes, of angelology and demonology, and of the Messiah.

AUSTIN WARREN, Ph.D.

Boston University.

"AS A JEW SEES JESUS.*"

Rabbi Trattner, formerly of Los Angeles, and now of Temple Naboh, New York City, is already well known as a writer, "As a Jew Sees Jesus" being the third book of his to be published by Charles Scribner's Sons. In making a study of Jesus from the Jewish standpoint, he has been preceded by other Jews who have known enough of Jesus and of the Gospels to be free from harsh prejudice—an attitude of mind not always attained by Christian writers.

Before we attempt to handle the actual points at issue, it may be well for us to quote a few words as to our author's thoughts concerning Jesus as a teacher,—and in passing we may remark that to every Christian Jesus is at first a teacher rather than a Master, whatever other benefits may afterwards be re-

**As a Jew Sees Jesus.* BY ERNEST R. TRATTNER. New York: Charles Scribner's Sons. 1931. 232 pp., 12 mo. Cloth, \$2.00.

ceived. The first essential is, a person's willingness to learn; obedience and appreciation come later.

In studying Jesus, men are always conscious that new ground is being broken—or rather perhaps that old ground is broken with new energy. Into simple and unforgettable words Jesus poured the grand truths of religion. They are not exactly like any other collection of rabbinical *obiter dicta*, although they have much in common with, say, such a Talmudic treatise as the "Ethics of the Fathers" (*Pirke Aboth*). But there is a difference. Not that Jesus said anything entirely new. With a clearness and simplicity unmatched perhaps by any Jewish teacher, he brought out several aspects of the deeper spiritual significance of the religion of his fathers. More than that: he gave these thoughts a power they never had before. They were indeed old stones. But who shall say that old stones are incapable of being used for new foundation. (Page 92.)

Jesus preached no doctrine of stagnant felicity. When the Beatitudes finish telling us the kind of people who are to make up the spiritual Kingdom, the rest of the Sermon concerns itself with elucidating the new way of life. The language used in this connection is characteristically Jewish, oriental, parabolic—full of luminous interpretation. Jesus does not discover for his hearers the kernel of truth—they are to do that for themselves! He indicates a *way* of life for them, not a set of details fit for regimentation. (Page 93.)

The truth as Jesus saw it was organic to his entire personality. Nowhere in the Sermon on the Mount does he leave us with the impression of academic acquisition, his words are fresh and penetrating. Over against the schoolmen of Palestine, who were tied up with this or that party, Jesus was singularly free. To be sure he could use, if necessary, the dialectical apparatus of the rabbis, but he preferred not to press it too far. We ought not to think of the Nazarene as a man of erudition, but of profound insights. With tremendous spiritual gifts, he taught with an authority that was unlike the authority of the scribes. And men listened to what he said. (Page 94.)

There are many other passages in the book that convey general approval or agreement with the teachings of Jesus; but we must now touch upon the conditions in Palestine at that time, and the break with the Jewish leaders.

In few words, it was this. Whatever may have been in the thought of Jesus from the first as to the Kingdom of God, it came eventually to be at variance with that of the people of Galilee and of the Holy Land generally. Long before the birth of John the Baptist, they had endeavored to throw off foreign political domination; and "they expected that some one would

come like David, or like Judah Maccabeus, and with drawn sword lead the hosts of Israel to victory over the enemy. To throw off the yoke of Rome, that was the crucial issue" (p. 36).

Rabbi Trattner does not assume that Jesus did not see the coming break; but he attempts to load the burden upon the structure of the Four Gospels, especially upon the Fourth Gospel, and tells us:

By the time the Gospels—as we now have them—were compiled, Christianity was an established, going concern. It was already thoroughly Gentile in character. The teachings of Jesus had been transplanted into the Greek world, and the Jewish peasant-prophet had become a divine figure. No Gospel presents an impartial and unbiased account of Jesus. They all present the Christian story (which is the Gentile story) written from a dogmatic, theological, and controversial point of view. (Page 139.)

Even though Jesus had had no definite program before him, He must have been able to see no chance of success for a Jewish revolt against the power of Rome,—that is, if Trattner's high opinion of this insight and sagacity is correct. Previous attempts to obtain national freedom had been either ineffective or short-lived; and with the then consolidated power of Rome upon the backs of the Jews, hope of success was unreasonable.

Their error it was, that they assumed that Divine Help was concerned only, or chiefly, with the Jews as a nation separate.

To object that the Gospels, though written in part after the destruction of Jerusalem, put into the mouth of Jesus a different story in order to boost the Christian position is invalid. We are thrown back upon the hopes based upon the old prophecies of the Kingdom of God, which were interpreted nationally to the Jew, by the Jew; and which are generally interpreted nowadays without limitation to the hills near Jacob's well, or to the ancient city of Jerusalem. The language of Jesus implies that the synagogues in New York, Chicago, or London may be on a par with any other place of worship, old or new, when men desire to worship.

The New Church regards the Gospels as a verbal basis of faith, whether completely correct historically, or not; but it is not tied down to the Nicene and later Creeds. And it holds that the Son of Man had from the Divine Being, as direct

paternal cause, all that was needed to give Him the power to teach men, and the strength to aid them, to overcome their own varied heredities, Jewish, or Aryan, or Hindoo. And He gave fulfilment in reasonable measure, not only to the Hebrew prophecies with their consequent apocalyptic attachments, but also to the older longings from the days of Eden,—longings known to many nations, even to the Greeks,—for a Hero who would come as Helper, Redeemer, Savior,—not as a Second Person on the Godhead (p. 77) but as the Divine Presence with men, effluent with all that we need, including a promise that more would be given by Him when necessary.

F. M. BILLINGS.

MR. VROOMAN'S RADIO ADDRESSES

The cover of Mr. Vrooman's book entitled "Life After Death"* informs us that the volume is made up of "radio talks" from Station WMAQ of Chicago. This accounts for the style of the addresses, and for their practically uniform length. That they were effective in arousing considerable interest in those who listened-in, was evidenced by orders for several thousand copies of the missionary editions of Swedenborg's writings, which were freely mentioned in the addresses. The little treatise consists of thirty-five chapters, many of which deal with subjects that have no obvious connection with the main title. As published some months ago, the volume sold for thirty-five cents; but the copy before us is of the second edition, which has been improved in certain respects, and sells for fifty cents.

B. A. WHITEMORE.

ANNOUNCEMENT OF A PRIZE COMPETITION

The Convention's Lecture and Publicity Bureau announces a prize competition for the best set of fifty brief quotations selected from Swedenborg's theological writings. The grand prize is a

**Life After Death*. BY REV. HIRAM VROOMAN. Chicago: Western New-Church Union. 1931. 191 pp., 12mo. Paper 50c.

selected New-Church home library and \$25 in gold. The books include a complete set of the Rotch Edition of Swedenborg's Theological Works, together with a biography of Swedenborg, a compendium, several commentaries, and a selection of the most widely used collateral literature. The second prize will be a somewhat lesser number of books, together with \$20 in gold. For third and fourth prizes there will be useful selections of New-Church books. In order to make the competition especially attractive for the young people, a bonus of \$25 will be awarded to any member of the League, or British Young People's Council, who may be among the winners. The rules of the contest require that at least twenty-five of the quotations must be limited to no more than fifteen words. No quotation may contain more than twenty-five words, and they must be drawn from at least five different works, showing the paragraph number and source. The name and address of the contestant must not be written on the paper containing the quotation, but must be submitted in a separate sealed envelope. The judges will especially take into account the quotations' suitability for use by newspapers, periodicals, and reference books. The judges will include Rev. Arthur Wilde, Rev. Chas. A. Hall, Rev. Wm. F. Wunsch, Mrs. Wm. T. Hoeck (Executive Secretary of the New-Church League), and a committee of the Publicity Bureau. Rev. Leslie Marshall will serve as chairman of the board of judges, and all the entries must be sent to him at 94 Arlington Ave., Hawthorne, N. J., postmarked not later than March 31, 1932.

Christmas Cards

Easter Cards

Celebrating the Birth and the Resurrection of Christ

Choice cards both of foreign and of domestic manufacture. Prices of Easter Cards, 5 and 10 cents; of Christmas Cards from 5 to 50 cents. Mail orders solicited, and satisfaction guaranteed.

The Massachusetts New-Church Union

134 Bowdoin St., Boston 9, Mass.

THE NEW CHURCH MAGAZINE

The Quarterly Organ of the General Conference of the New Church in Great Britain is the oldest New-Church periodical. It is of great interest to New-Church people in all parts of the world. Subscription price \$1.25 per year, postpaid.

Order from the

Massachusetts New-Church Union

134 Bowdoin St., Boston 9, Mass.

THEOLOGICAL WORKS OF EMANUEL SWEDENBORG

STANDARD EDITION, \$1.00 per volume, postpaid

Also LATIN and LATIN-ENGLISH EDITIONS.

Send for catalogue containing complete lists.

FOR MISSIONARY PURPOSES

we supply the UNIFORM EDITION books (paper) at 5 cents per copy, postpaid. The titles in this edition are: "Heaven and Hell," "Divine Love and Wisdom," "Divine Providence," and "The Four Doctrines."

**SWEDENBORG FOUNDATION
Incorporated**

81 East 41st Street

New York, N. Y.

THE ROTCH TRUST FUND

Mrs. Lydia S. Rotch died in Boston, July 20, 1863, at the age of 80 years. She left \$15,000 to be administered by three trustees for the benefit of the Convention. The activity of this Fund, administered by its successive three trustees, has been primarily that of the publication of Swedenborg's Theological Writings, commentaries compiled therefrom, and other works, as follows:

A complete edition of the Theological Works published by Swedenborg.

"The Worship and Love of God."

Commentaries on Matthew, John, Ezekiel and the Psalms. Selections from Swedenborg, in raised type for the blind.

"Swedenborg, Harbinger of the New Age of the Christian Church," by Benjamin Worcester.

All of these publications are available through the several New-Church book-rooms, to wit:

UNITED STATES.

Akron, Ohio. New-Church Book Room 369 So. Maple St., Room 6.
 Baltimore, Md. Swedenborg Book Center, 3812 Barrington Road.
 Boston, Mass. Massachusetts New-Church Union, 134 Bowdoin St.
 Chicago, Ill. Western New-Church Union. Rooms 1745-6, 17 N. State St.
 Cincinnati, Ohio. New-Church Library, Oak Street and Winslow Avenue.
 Detroit, Mich. Church Book Shop, 92 E. Forest Ave.
 Los Angeles, Calif. New-Church Book Room, 509 So. Westmoreland Ave.
 Minneapolis, Minn. New-Church Book Shop, 903 Fifth Ave., So.
 New York, N. Y. Swedenborg Foundation, Inc., 18 E. 41 St., Manhattan.
 New-Church Press, 108 Clark St., Brooklyn Heights, N. Y. City.
 Philadelphia, Pa. New-Church Book Association, 2129 Chestnut St.
 San Francisco, Calif. New-Church Library, 1640 O'Farrell St.
 St. Louis, Mo. New-Church Book Room, 1215 Sunset Ave.
 Washington, D. C. New-Church Library, 16th and Corcoran Street, N.W.
 Wilmington, Del. New-Church Book Room, Penn Ave. and Broome St.

CANADA.

Toronto, Ont. Wm. H. Law, 486 Euclid Ave.

ENGLAND.

London. The Swedenborg Society, and The New-Church Press, Ltd., 20 Hart St., Bloomsbury, W. C. 1.
 Manchester. New-Church Book Depot, 34 John Dalton St.
 Glasgow, Scotland. Scottish New-Church Library, 229 Woodland Road.

AUSTRALIA.

Brisbane, Queensland. 345 Ann St., near Wharf St.

INDIA.

Bombay. Swedenborg Society of India, 259 Bellasis Road, Byculla, Bombay.

SWITZERLAND.

Lausanne. Agence des Publications de la Nouvelle Eglise, 25 Rue de Bourg.

The Fund assists, from time to time, in other New-Church uses to the extent that it has available funds; for example, the Neighborhood House at Lynn, Mass., to the support of which it regularly contributes. It has also cooperated in the publication of some of Swedenborg's scientific works, and of the photofacsimile reproductions of Swedenborg's theological manuscripts.

The original sum is intact, and the income only is used. This is, of course, entirely inadequate to help all the uses which come before the Rotch Trustees for contributions, including many for which other New-Church funds are not available because of their limitations. It is estimated that since the death of Mrs. Rotch, the trustees have spent over \$65,000.00 in various church uses.

Will friends of the New Church continually bear in mind the importance of increasing the Rotch Trust Fund, whether by "giving while living" or by will?

The present Trustees are:

GEORGE C. WARREN, *President,*

CHARLES N. MASON,

JOHN W. HATHAWAY, *Secretary and Treasurer,*
 18 Tremont St., Boston, Mass.